

GENERAL
MAR 2 1919
CHRY. F. MOH.

MISSIONS

A BAPTIST MONTHLY MAGAZINE

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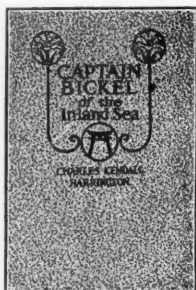
News from the World Fields

VOL. 10, NO. 3

MARCH, 1919

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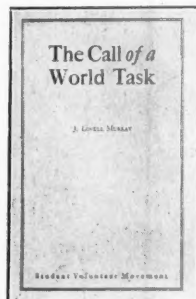
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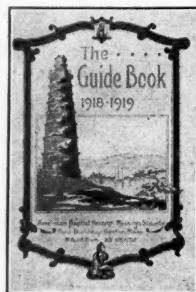
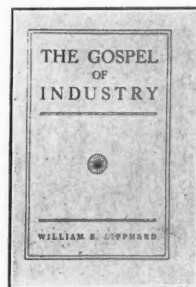
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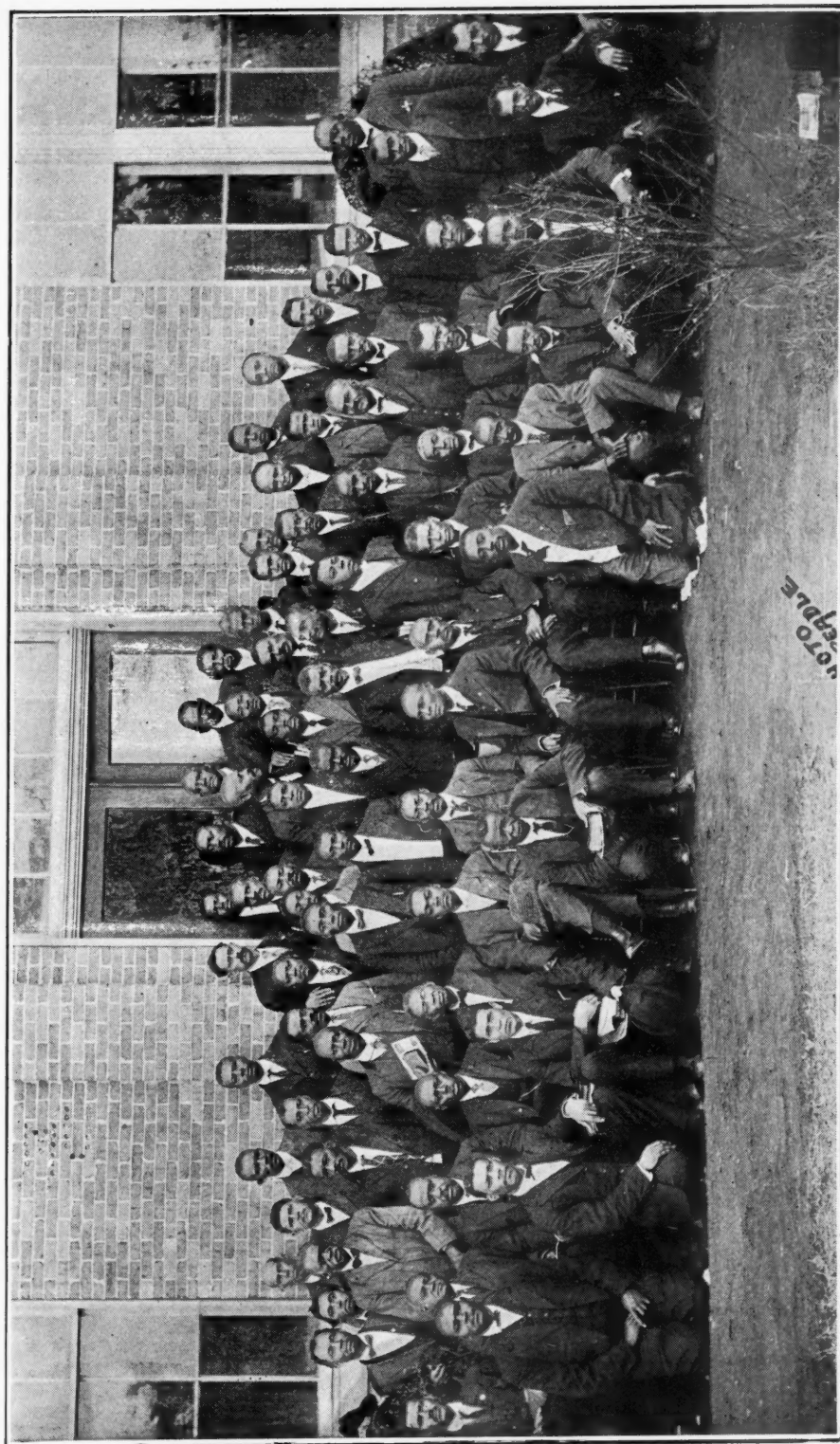
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THIS IS THE MONTH OF THE FINAL DRIVE
FOR THE SIX MILLION DOLLARS REQUIRED
TO COMPLETE THE VICTORY CAMPAIGN. HAVE
YOU DONE YOUR PART AND UTMOST?



MINISTERS' INSTITUTE, ARKANSAS BAPTIST COLLEGE, LITTLE ROCK, ARKANSAS

MISSIONS

VOLUME 10

MARCH, 1919

NUMBER 3

Closing the Year's Record



MISSIONS for March can only reemphasize the appeal made in the February issue by the missionary causes that depend upon the success of the Victory Campaign for essential support. This is the last opportunity of this fiscal year to impress the vital needs of the missions and the not less real obligations of the members of our churches. What is to be done "beyond, over and above" must be done promptly.

The Laymen's Committee has provided the literature, the awakening conferences, the spiritual and propaganda power so far as it could be done from headquarters and from the state centers. The denomination cannot lack information as to the imperative reasons for the Victory Campaign, nor as to the methods to be followed in the Week of the final Drive.

All that remains is to make the Drive a Success. Success cannot be won by minimizing the difficulties, nor by magnifying the resources. Success is to be won by forgetting the past and the precedents and going ahead. Success depends upon the measure in which every Pastor, Church and Individual Member responds to the call, claims and challenge of the hour.

The Church that has met its apportionment and more is now free to experience the joy of individual giving. The fact that no further appeal is to be made to the church as such does not by any means deprive the members of the opportunity of giving to the limit, in order that the \$3,339,000 over and above the apportionments may be forthcoming. Another year it is hoped to have one budget that shall cover everything in one lump sum, but this year that could not be brought about, and so every Baptist is asked to read, hear, ponder and pray, and then give as the Lord has prospered him and as he would if he were placing his gift in the outstretched hand of the Master Himself.

How to do it will be explained and made clear. The essential thing is to arouse in every church the spirit that will say, "We must, we can, and we will do it!" If that is done, the SIX MILLION DOLLARS will be exceeded. But you will have to do your part.

This issue is full of interesting matter, as you will see. Special attention is given to the work for the Negroes. Every article should serve to press home the absolutely vital character of realizing Victory in the Campaign that is on.

The Czecho-Slovak Wonder, Its Origin and Outcome

BY LEMUEL CALL BARNES

Secretary of the Home Mission Society's Department of English Speaking Missions and Indian Work



ANY have called it a miracle. It is without question one of the great wonders of this wonderful hour in human history. Xenophon's "march of the ten thousand Greeks" was trifling compared with the march of the fifty thousand Czecho-Slovak prisoners of war clear across Russia and Siberia, taking possession of four thousand miles of railroad, preventing possibly a million German prisoners of war, released by the Bolsheviki, from getting to the western front with such reinforcement as to sweep on to Paris. These clean-living, earnestly studious, self-directing democratic soldiers have inspired the allies to join them in supporting an indigenous Siberian government as a vast base for redeeming all Russia. The great powers long before the war ended formally recognized the Czecho-Slovaks as an allied nation. Its President, Thomas Garrigue Masaryk, Professor in the University of Prague, author of books on philosophy, history and politics, member of the Austrian parliament, was twice condemned to death by the Austrian government, because of his leadership in democratic propaganda.

A NEW DECLARATION OF INDEPENDENCE

The Czecho-Slovaks are the center and bulwark of the independent mid-European nations which formed, thru official representatives of their respective national groups, "The Mid-European Union." At high noon, October 26, 1918, the writer saw in Independence Hall, Philadelphia, the representatives of twelve nationalities sign a "Declaration of Common Aims of the Independent European Nations." It was done not only in the same room but on the same table on which had been signed the American Declaration of Independence in 1776. Then in Independence Square the Declaration was proclaimed by Dr. Masaryk, Chairman of the Union. There a bell which had been cast for the occasion

in the exact form of the original Liberty Bell was rung for the first time and by children of the nationalities represented. The inscription on the bell, with the change of a single word, is the same as that on the famous original — "Proclaim liberty throughout all the world unto all the inhabitants thereof." The echoes of that bell chime through the Peace Conference at Paris.

MOUNTAIN PEAKS OF SPIRITUAL HISTORY

How did Czecho-Slovakia rise so suddenly to be the central highland of liberty in Europe with President Masaryk as a typical summit? To most of us Slavic Mid-Europe had been supposed to be a monotonous plain of low spiritual levels. To such the upthrust of the hour is indeed a miracle, one of the great miracles. But it is a part of a far-stretching mountain system of divine upheaval, little known to average Americans, but one of the most picturesque and fascinating in all the spiritual history of the human race. A good look at it would be an inspiration to every worker and group of workers anywhere, however obscure. The low-spirited could be uplifted. Here we may glance at only a few of the shining peaks in the continuous range.

PAUL AND SILAS

Two Jews are tramping along a dusty Roman road in Southern Europe. They are unknown and despised. But they have a new idea which they are burning to impart. It is dynamic with democracy. Three weeks only they spend in a certain town, working at a trade most of the time for their bed and board. In the evenings and three sabbath days they gather a handful of followers, raw converts from heathenism and Judaism, then pass on. What does a little group like that amount to in a city packed with bigoted Jews and with proud heathen who live day by day in plain sight of snow-capped Olympus,

the throne of the classic gods of poetry and oratory and of the most illustrious culture of the ages?

The first "book" of the New Testament to be written was called into being by it — First Thessalonians — perhaps three months after the visit of Paul and Silas. Twenty-six other books follow. More copies of the writings thus begun than of any other pieces of human literature are being republished nineteen centuries afterward. So Thessalonica — Saloniki, one of the pivots of the world's Great War, nearly nineteen hundred years later — rises at once, because of its little mission church, to be a high peak in the front range of intellectual history.

In our flying survey we can not stop to look at the wonderful examples of monumental art which in the first few centuries of the Christian Era arose around the multiplying churches in Thessalonica. They are among the choicest specimens of Byzantine architecture and they command undying admiration. Nor can we look at the word "Politarch" there carved on an ancient Roman arch which, discovered in the nineteenth century, completely quenched the bomb of a critic seeking to show that the New Testament story is unreliable, because its word "Politarch" is unknown in Roman literature. As so frequently occurs, increased knowledge turns doubts into confirmations.

CYRIL AND METHODIUS

Lift the eyes from such foothills to a high peak. Two young men of Thessalonica give new character to the whole vast Slavonic world. They are brothers in one of the church families of Thessalonica, the family of Leo, are trained with Christian nurture, studying Paul's letters to the Thessalonians and the rest of the Sacred Writings — in the Bible-school, as we should say — then in the other best schools of the empire. One becomes a promising orator, the other a gifted painter. A call comes for missionaries to the heathen. These high-souled Thessalonian boys, Cyril and Methodius, answer the call. They invent an alphabet which is used in wide stretches of the Slavic world today, and known as the Cyrillic alphabet. They translate the Scriptures and win tribe

after tribe of Slavs for Christ. They become in fact the apostles of the Slavs, their work culminating in Moravia and Bohemia among the people whom we now call Slovaks and Czechs.

BREAKING ROME'S LINGUISTIC RULE

More than that, it is a unique apostolate. Rome had come to insist that all religious literature must be in Latin. Methodius, the head of Christianity in the Moravian empire at its greatest hour, was summoned to Rome twice and both times won out in his brave and astounding contentions that the Moravians must have the Bible and other Christian literature in their own tongue. This was achieved in spite of a powerful array of German forces against it. Independence of the autocracy, liberty of thought and religious reality were imbedded in the very foundations of Moravian and Bohemian Christianity in the ninth century as nowhere else in the world of that day.

JOHN HUSS THE MARTYR

Another summit follows this one inevitably. The university of Prague, illustrious before there were any universities in Germany, produces a series of great teachers who insist that the clergy must be pure and must teach the people the Bible. Jerome of Prague is one of these teachers. The most famous of them is John Huss. He is summoned to the Council of Constance under promise of personal safety and there burned at the stake, becoming "the morning star of the Reformation" one hundred years before Martin Luther. The Hussite wars follow and more than one-half of the whole Czech population is slain in the interest of spiritual and political despotism. Liberty of thought is smothered in blood and buried out of sight. Apparently German absolutism has triumphed over Czecho-Slovak liberty of thought. Yet two hundred years later when permission is given for any expression of dissent, seven thousand instantly spring to the confession of a faith which has been handed down through six generations of deep, secret family piety. The intense fires kindled by Paul, Methodius and Huss could not be extinguished.

THE MORAVIAN ORIGIN

Hasten to another Czecho-Slovak spiritual mountain peak, so lofty that from its summit you can see around the world. Some of the Moravian-Bohemian brethren fled to one of the forest estates of Count Zinzendorf in Saxony. He was converted by this gospel which had come from Thessalonica! When the stumps were not yet rotted down in the new settlement at Herrnhut and the new settlers were still living in their log cabins, the Moravians began to send gospel messengers throughout the world from Greenland's icy mountains to India's coral strand. After sixty years of that enterprise William Carey convinced England that she too must embark in the missionary undertaking, using the Moravians as the conclusive climax of his argument. *Every evangelical mission station in the world is an outcrop of Paul's dynamic in Thessalonica transmitted through the marvelous moral strata of the Czecho-Slovaks.*

CULMINATING OUTBURST IN WESLEY

In the geology of the kingdom of heaven on earth, however, three other spiritual summits had been upheaved before this mighty system of missionary peaks girdled the world. Each of them deserves a long, separate look. But they must be clustered together.

The devout Moravian, Comensky, better known by his Latinized name Comenius, was the first great modern apostle of general education, ranking with Froebel and Pestalossi, only the more remarkable because he preceded them. Cotton Mather tells in his quaint diction how Harvard College invited Comenius to become its president. But he concluded instead to answer an educational call to Sweden.

In Germany in the seventeenth century all theology had become cold, speculative, unreligious. The tide was completely turned for a time by Schleiermacher. But Schleiermacher kindled his fires at the Moravian hearthstone.

These elemental spiritual fires had their greatest volcanic outburst in John Wesley. This brilliant Oxford man had searched high and low, far and wide for religious reality and found it not till one day he drifted into the little Moravian chapel in

Fetter Lane, London. There he found the light. He then went to Herrnhut to get into its central blaze. Some of the best known methods of Methodism were obtained there. But the matter of chief interest is the fact that the Wesleyan fire which thawed out all the English-speaking religious world, is Moravian fire, the fire of John Huss, i.e., the fire of Cyril and Methodius, i.e., the fire of Paul and Silas at Thessalonica.

Only in the presence of this series of gigantic spiritual summits are we prepared to understand the marvelous recent upthrust. A fellow-countryman of President Masaryk has well said of him: "Spiritually he is the lineal descendant of John Huss and Comenius and the illustrious martyrs of truth who followed. He was the conscience of the Bohemian nation before the war, he is its soul now."

THE BACKBONE OF REAL RELIGION

It is not too much to say, after glancing along this mountain range of spiritual history, that it is the backbone of real religion in the western world. The Latin portion of Christendom may have been its brains and will, the Teutonic portion, including England and the United States, its hands and feet, but the Slavic line has been its spinal cord along which has flowed the evangelical zeal originating in Europe when Paul entered Macedonia, and having victorious outcome in Methodism and in modern missions.

SHALL WE REPAY OUR DEBT?

When we owe so much to Slavic Christianity we can not do less than take with eagerness every chance to honor the obligation. Now that the Czecho-Slovak state with its firm ideal of complete religious liberty opens wide the old gospel way for the first time in centuries, it is ours to take back to that people the long-lost note of absolutely democratic and reverently rational religion. We have a dozen Czecho-Slovak Baptist churches in this country. Some of their leading pastors have intimate personal acquaintance with President Masaryk. Our first cousins, the Congregationalists, have word in Bohemia, but in Slovakia our seven little Baptist churches ought to be make

at once, along with new ones, the radiating centers of the old Pauline power which the new republic needs and must have in order to be true to its own best impulses. It is one of the fields where home and foreign missions must do perfect team work.

Is it worth while to plant little mission churches? Are they of any consequence in a world where such titanic forces are operating as we see today? There is not a church in the far West or in the far East or in Middle Europe which either faces as great a mass of obstacles as is in itself as untrained and impotent as was the church in Thessalonica when Paul demanded of them world-wide influence and declared with astounding emphasis that it was theirs: "For the word of the Lord has resounded from you not only through Macedonia and Achaia — no, your faith in God has reached every place." That first chapter of First Thessalonians, the first written chapter of the New Testament, tells what the rawest kind of a raw mission church amounts to. The last chapter of the history of the world as yet written gives the sequel and shows that the Apostle's glowing words were tame as compared with the actual outcome in less than two thousand years, less than two days of God's time.

The Czecho-Slovakia of the present hour

is more than a "wonder," it is an actual miracle. But it is only the full fruition of the miracle which began 1,866 years ago when two untitled, unarmed missionaries, Paul and Silas, came marching into Europe to overthrow the entrenched wrongs of a whole continent by inserting the spirit of liberty and God-given self-control in place of all autocracies. From the days of Methodius, the Thessalonian apostle of the Czecho-Slovaks, for more than a thousand years the men of that breed have been fighting against despotism and knowing no such thing as final defeat. Most of that time the supreme agent of despotism has been German. Germans were the tools of the Pope in the awful Hussite wars. For many generations the German language has been the symbol of Hapsburg oppression. Feelings about it which are new to us have been burned into the Czecho-Slovaks for more than twenty-five generations, while for a whole millennium they have been inspired to use their own mother tongue in generating the highest idealism.

If any local church anywhere wants to know whether it is worth while to be evangelical and evangelistic, tell the members to look at the age-long forces of human history and see that the destiny of the world positively hinges on the loyalty of little churches of the Living God.

**BEYOND THE APPORTIONMENT NO APPEAL IS MADE
TO THE CHURCHES, BUT THE APPEAL FOR THE
\$3,339,000 BEYOND AND ABOVE IS MADE TO THE
INDIVIDUAL MEMBERS OF THE CHURCHES WHO ARE
ABUNDANTLY ABLE TO DO THIS FOR THE GLORY OF
GOD AND THE WORLD EXTENSION OF HIS KINGDOM.**



Post-War Conditions in India

SIDELIGHTS ON THE SITUATION FROM DR. LEVERING

AFTER informing the editor that a copy of the *Madras Mail* has been sent him, containing a leader on "The Depressed Classes and the Reforms," Dr. Frank H. Levering, one of our veteran missionaries in India, with station at Secunderabad, makes this interesting comment:

The editorial is a well written one and on a topic that is attracting much attention in India just now. The depressed classes, from whom most of our Christians come, do not take altogether kindly to the proposal to have largely increased influence and power in governmental affairs turned over to the Indians. And this for a most excellent and controlling reason, from their standpoint. If the Brahmins secured a controlling influence, under the conditions introduced by the proposed reforms, that might spell disaster to the elevation of the depressed classes, and for all classes except the Brahmins. Western ideas and western education have not so far penetrated the mind of the Brahmin that he can be safely trusted to apply modern ideas on governmental and social polity to those below him in caste, if he is given freedom of action. Nor have the depressed classes become so strengthened by the education they have received that they are able to maintain their rights without outside aid. These rights they ought to have and to have respected. The depressed classes see no other outside help than the British Government, or the British Raj, as it is popularly called.

Note the contrast that the writer of the leader makes between the condition of the African in slavery in America and the condition of the outcaste in India, under caste, and observe how much better the condition of the slave was than the condition of the *Panchama* is. Under slavery conditions the master was the Brahmin in social standing, and the slave was the *Panchama*. But the latter could go to the house of the former, often was the personal friend of the master, slave women cooked the food, and nursed the master's children. In India, if the *Panchama* touched a pot belonging to a Brahmin, it would be polluted and must be destroyed. The cooking place is the holy of holies in the house of the Indian high-caste man, and if a man of lower caste than the house owner be permitted to come near to it, it is a serious offense. There are many places in India today, especially in the southern portion, the most Indian part of India, where a non-caste man may not walk along a street where the Brahmins live, or along a public road in some cases. They must take by-paths.

Now these depressed people are beginning to take an interest in public affairs which relate to their own welfare. They call together public meetings and they are discussing the proposed reforms put forth. The situation is in a state of flux so far. In some places these classes are beginning to assert themselves in opposition to Brahmin domination, and to tell the Brahmins, in terms as easily understood as the proposition laid down to the late

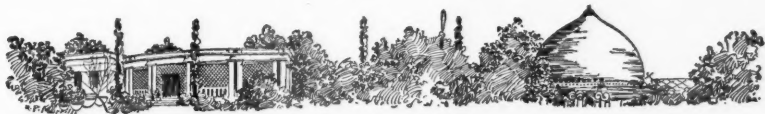
Kaiser by the Allies from time to time during the war, that they propose to be free from them.

The position of the *Panchama* (and *Panchama* is a term invented by the British Indian Government to include in one class Madigas and Malas and all non-caste) peoples is one of loyalty to the British Raj. In fact they are right in believing that they can only secure their proper and just recognition through that Government and that they are safest in keeping close to it.

The whole situation is a most interesting one as illustrating the new conditions that are being brought into prominence by late happenings, and are being recognized and met by those in authority.

How far the interests of the non-caste

people of this country will be safeguarded in the scheme of reform that will be adopted remains to be seen. That the Government will make an effort and an honest one to protect that class I fully believe, because those in authority seem to understand the importance of so doing. The *Sudra* (farmer and artisan, lowest of the four castes and one remove higher than the *Panchama* or outcastes) and the *Panchama* have both been looked down upon and despised, but both are slowly coming into their own, and are beginning to be recognized in some small measure even by the Brahmin. Whether they will come out into the full light that there is for them, under the plans of reform that are proposed, time only will show. This we shall earnestly hope.



Saya Maung Tun Pe, Burmese Teacher and Preacher

HIS STORY AS TOLD BY HIMSELF

BOTH my father and mother were staunch Burman Buddhists and were common traders. They came to settle in Lower Burma with the annexation of Upper Burma by the British in 1885. Wakema, a small town in the Delta district, a day's journey from Rangoon, was the place of our residence. In that town Dr. and Mrs. Jameson of Governor, N. Y., first established a mission station and an Anglo-Vernacular School. I was put into that school at the age of eight. Mrs. Jameson had more to do with the school work. She taught us Geography and English Primer from the drawings made by herself. She exercised such an influence over the school children as well as the parents that they all regarded her as their common mother and called her "Mama." As I was attentive to my studies, Mama was very fond of me. Once when I fell sick, Mama instead of sending me back to my home kept me in her room

and nursed me as though I was her own child. Her devotion to the work and affection for the people of the town made a profound impression on my mind.

Next year my father died and my mother was unable to live any longer in Wakema. She took me out of that school and put me in a monastic school, attached to a neighboring village. The life that I led in that school was not at all conducive to my moral welfare. All kinds of evil prevailed in that school. Boys were received into school not for instruction but to exact such a service as the monk thinks fit to do. Pupils were most of the time left to themselves. I fell into the common lot and soon learned their wicked ways. Finding that I was soon to be ruined, my mother sought the assistance of a very generous-hearted gentleman, an Advocate residing at Wakema. With the aid of the gentleman, whom I called "uncle," I was sent to the Baptist College, Rangoon, in 1891.

I studied eight years in the College.

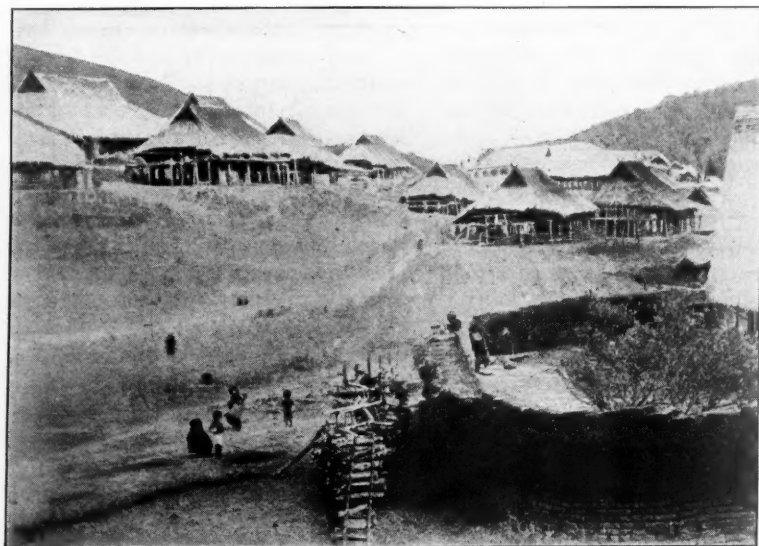
There were then not more than forty boarders and I was the youngest of all. Rev. D. C. Gilmore, during the absence of Rev. E. B. Roach, was then officiating. My fees were partly remitted and the cordial treatment I received at the hands of Mr. Gilmore, Saya Ah Sou and the class master encouraged me greatly and inspired me with great hopes. It was in fact the most elevating influences of my Professors and teachers that had wrought a transformation in my life, leading to the acceptance of Christ as my Saviour on my third year of joining the College. Such deeds of love cannot fail to bear their fruit.

Such expression of love and the spirit of devotion to the cause of the Master as was manifested in the lives of these saints—namely, Rev. and Mrs. Gilmore, Dr. J. N. Cushing, Dr. and Mrs. Hicks—confirmed me in the belief that Jesus Christ is the true Saviour of mankind. Though I was a poor widow's son, every facility was accorded me to get a college education. Having completed my studies I left College in 1900 and was forthwith appointed the Head Master of A. B. M. High School, Mandalay. I worked in Mandalay for four years with success and then joined the College. Here I am occupying an honorable position, gaining the confidence of my superiors. I have a family

of seven children, with a most promising future before them. They have the best of opportunities for culture and education. I attribute unreservedly my present condition, I may say a flourishing condition, both mental and spiritual, to the labors of the missionaries connected with the Baptist College. This my favorite Scripture passage illustrates my life, "God is able of these stones to raise up children unto Abraham."

* * * *

President Wallace St. John of the Rangoon Baptist College says: Saya Tun-Pe has been teaching in the Anglo-Vernacular High School more than ten years. He is an excellent Burmese preacher, being thoughtful and earnest. He is a conscientious man and reliable in every respect. Besides the great amount of religious work he does in his class and in the public work of the College he has for several years conducted a mission Sunday School in a distant part of the city. He is a very active promoter of the Burmese Evangelical Society which for a few years has supported several evangelists and which is now engaged in establishing a mission station in a needy locality in Upper Burma. He is a leading worker in the Baptist City Mission Society of Rangoon.



KENG TUNG, A SHAN VILLAGE IN BURMA

A Layman Volunteer at Seventy-Three

BY REV. WILLIAM A. HILL

Joint District Secretary for New England



MET him first at the New Hampshire State Convention held in Somersworth in the fall of 1917. During a brief address, in response to my introduction as District Secretary, I had remarked, "If I can be of any service to anyone, anywhere, at any time, I am your servant." At the close of the session a man pressed his way to the front, and said, "Mr. Hill, may I speak with you about an important matter?" I was being hurried to a train, and he seeing my embarrassment added, "May I see you in your office?" I said, "Yes." He said, "I will come to Boston tomorrow."

The appointment was kept. He came in, and as nearly as I can recall, these were his words: "Now you do not know me nor my errand, and in order that you may quickly understand the nature of my visit, I wish to identify myself. My name is C. W. Tarleton. I am a graduate of Brown University, of the class of 1874. I hold among my intimate friends such men as Rev. J. H. Robbins, the father of our present Foreign Secretary. Last winter my wife went home. I have a son and a daughter now living at the old homestead. I am thinking of disposing of my farm and now there are two things about which I wish to ask.

"The first is concerning annuity bonds, rates of interest, etc. I have some money I would like to invest now in annuity bonds, for I want to feel that my money is to go on doing the Lord's work when I am gone.

"The second thing I wish to know is this, and that is what brings me here today. *Is there any place, Mr. Hill, in the mission fields where a man of seventy-three, sound of mind and body, can go, and spend the remainder of his life in the Master's service? Can I go to Mexico?*"

"No, my brother, Mexico is unsafe just now."

"Can I go to Porto Rico?"

Seeing my embarrassment, he quickly interjected, "Oh, I know I cannot go under

appointment of the Board, I know I am too old to learn a language, I do not ask any salary, but isn't there some place in the mission fields where I can go as a Christian layman, supporting myself, to do some kind of work, if it isn't anything more than to sweep out the mission rooms?"

I shall never forget the words that followed, spoken in the fervor of a long suppressed desire, and revealing an "awakened consecration, *"I've got to get into this thing somehow."*

We looked at each other in silence for a moment. I felt that here was no ordinary



MR. C. W. TARLETON ON THE WAY
TO PORTO RICO

request, and such a desire must have its fruition. I told him I would write to Dr. Charles L. White of the Home Mission Society. This was done. Dr. White entered into this three-cornered correspondence and became the moving influence which resulted in this man's enlistment.

I wish to quote Mr. Tarleton again, and here is the sequel to our first conference. He came into the office one morning about one month later with his suit-case in hand, his face aglow with new anticipation. The greetings were exchanged and then he said, "Well, it's all settled. I have sold my farm, and the Lord gave me a good bargain. I have some more money which I wish to invest in annuity bonds, and I'm going to Porto Rico, to do whatever I may as a Christian layman. Dr. White has also given me letters of introduction."

As we stood facing each other, I remembered that only the week before I had told the story of this man's devotion to a large company of young men soon to leave for the front, and had said to them, "Boys, are you going to allow a man of seventy-three to answer the challenge of this great hour while you remain silent?" I said, "I hope you do not object." He sat down again and quietly and impressively repeated the words of that old hymn of consecration:

It may not be on the mountain's height
Or over the stormy sea;
It may not be at the battle's front
My Lord will have need of me;
But if by a still small voice He calls
To paths that I do not know,
I'll answer, dear Lord, with my hand in Thine,
I'll go where you want me to go.

There's surely somewhere a lowly place,
In earth's harvest fields so wide,
Where I may labor thru life's short day
For Jesus the Crucified.
So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere
I'll be what you want me to be.

"I've got to get into this thing somehow." The impulse which these words revealed led him to Porto Rico. In his first letter after reaching his destination, he said: "I landed in Porto Rico, December 14, and after two weeks' rest I asked the Superintendent for something to do. As I could not speak Spanish at all, he thought I could do the most good at the Grace Conaway Institute for the training of

native pastors, where the President is an American and most of the students speak some English. I hired a room in a private house, boarded myself, and went to work January first, taking charge of the building and grounds. Mr. Detweiler, Superintendent of the missions here, and Dr. Weyand, Principal of the school, thought it would be better for the students to have training in table manners and home life by boarding together in the school building and asked me to start and manage the boarding department. On February first I took on this work also, and it is now running smoothly. Fortunately, I have had experience in cooking, marketing and managing. You cannot say now that I am paying my own expenses, for they refuse to take pay for my board, and when they asked me to room in the building to keep the boys steady they refused room rent."

This layman's modesty is shown in a single sentence upon his being asked for a picture. "I do not see what I am doing to call for so much talk. I am having no hardship, self-denial or trial. I am in the best of health, enjoying the climate, the country, my friends and my work. Before you tell of what the old man is doing, would it not be well to ask Mr. Detweiler, the General Superintendent, and know whether he is making good?"

Mr. Detweiler's testimony shows that Mr. Tarleton has become an indispensable factor in the mission.

In granting the use of his picture, Mr. Tarleton adds, "If by this means you can stir up some to 'come over and help us,' I shall be very glad."

I told the story of this man's enlistment recently before a group of young men in Colby Academy, New London, N. H. Among the few adults present was an old friend of Mr. Tarleton's, and while in the midst of my description, without having mentioned any name, Mr. O. D. Crockett interrupted me to give the name and to remark, "He's a graduate of this school." A letter from Mr. Crockett gives the following brief biography of our friend: He was born on a New Hampshire farm; enlisted in 1862 at the age of eighteen; later he was transferred to Regular Artillery. He was converted while in a western

hospital. Graduated from Colby Academy (1870) and worked his way through that school. Also graduated from Brown University (1874), with O. P. Gifford and Thomas Barbor. Worked his way also through Brown. Later he became teacher of Science at Worcester Academy. The urgent needs of aged parents called him from his work back to the old homestead. He was known as a good Bible student, and became interested in all our denomination's work years ago. "For fifty years I have known him intimately and he has always rung true," says Mr. Crockett.

When the war broke upon the world, he realized the nature of these larger issues, which were a call to service.

Soldier once in '61, and for his country's common weal;
Soldier now with sword of Spirit and no longer blade of steel.

Once he heard the sound go round and round the scattered camps—"Fall in!"
Now he joins the forward march against the battlements of sin.

He has fought beneath the colors of a nation's flag unfurled,
And he's loyal to the banner that brings hope to all the world.
No longer round the camp-fires does he start the burning brands,
The altar-fires of faith he tends with consecrated hands.

The words of this consecrated layman still echo: "I've got to get into this thing somehow."

For such a spirit there is no age.

THE STRONGER EACH DENOMINATION IS THE
GREATER WILL BE THE COMBINED MIGHT OF
THE INTERDENOMINATIONAL MISSIONARY DRIVE.

KIMIGAYO

Larghetto. M. M. ♩ = 69.

1. *P* *mf*

きみが—よ—はちよに—やちよにさざれ
Ki mi ga — yo — wa chi yo ni — ya chi yo ni sa za re

f *mf*

いしのいはほさなりてこけのむ—す—ま—で
i shi no i wa o to na ri te ko ke no mu — su — ma — de

NATIONAL HYMN OF JAPAN

Historic Conferences

MEMORABLE ACTION OF THE FOREIGN MISSIONS CONFERENCE AND HOME MISSIONS COUNCIL CONCERNING THE INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA—A WORLDWIDE VISION



THE first month of 1919 will be historic on account of two conferences held in the same week. The Foreign Missions Conference of North America met in New Haven, January 14-17, with an attendance above 400. The Home Missions Council met in New York on the same days. The one represents the foreign and the other the home mission organizations of the United States and Canada. Each in turn considered and adopted unanimously a report of a Committee of Twenty outlining plans for the Interchurch World Movement of North America. This Movement is one of the outgrowths of the war, which has brought to the front a new spirit of internationalism and also of interdenominationalism. The significance of it no one can foresee or foretell, but that the plans are worthy of the great word "epochal" will not be doubted by those present at the conferences.

In the conferences were representatives of all the denominations of importance engaged in home and foreign missionary work. The subject of a united campaign for missions and Christian education on a scale large enough to command attention and respect throughout the nation had been much discussed in advance. It was none the less remarkable that the great and notable gatherings in New Haven and New York, after the proposed campaign had been clearly and ably presented by Dr. S. Earl Taylor, unanimously and enthusiastically approved the report which if carried out means such a united forward march of Protestant Church forces for world evangelization as has never before been projected. The movement is clearly defined. It is for missionary and educational propaganda and progress. It embraces the Foreign Missions Conference, the Home Missions Council, the Council of Church Boards of Education, the Sunday School Council, the Federation of Women's Boards of Foreign Missions, and

the Council of Women for Home Missions. Note clearly the purpose as stated in the first paragraph of the report. This is distinctively a Church Movement, intended to bring missions before the world in true light and perspective, and to place the work on a solid and sufficient foundation.

REPORT OF THE COMMITTEE OF TWENTY

To give the history of the Movement, on December 17, 1918, 135 representatives of the Home and Foreign Mission Boards and allied agencies met in conference in New York City to consider the advisability and feasibility of a united campaign. After thorough consideration it was unanimously agreed that the time was ripe for such a campaign. A Committee of Twenty was appointed to outline a plan, and presented at New Haven and New York the following report for approval and favorable recommendation to the constituent bodies concerned:

That there be organized THE INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA.

I. PURPOSE. To present a unified program of Christian service and to unite the Protestant churches of North America in the performance of their common task, thus making available the values of spiritual power which come from unity and coordinated Christian effort and meeting the unique opportunities of the new era.

II. INTERESTS INCLUDED. While primarily a Home and Foreign Missionary Movement, the movement is to be broad enough to cover all those interests in the United States and Canada outside of the local church budget which are naturally related to the missionary enterprise through national agencies—denominational or interdenominational.

III. METHODS. 1. *Organization*: (1) National—General Committee of One Hundred; Executive Committee of Fifteen; Canadian Council. (2) State and local—Organization throughout the country in each state and local community of all the Christian forces into some form of interchurch committee.

2. *Survey*. A thorough united survey of the home and foreign fields of the world for the purpose of securing accurate and complete data

as to what ought to be done by the combined churches to meet the needs of the hour, and of at least the next five years.

3. *Education and Publicity.* A thorough-going educational and publicity campaign to carry the facts of the survey to the entire Protestant church constituency in America and to every mission station throughout the world where the churches of North America are at work.

4. *Field Campaign.* For the purpose of arousing the church to a realization of the urgency of united effort in meeting the needs of the community, the nation and the world, and of inspiring and organizing the Christian forces to undertake an adequate world program. This field campaign to include a series of regional conferences to be begun at the earliest possible moment, followed by conventions and training conferences throughout the country, to acquaint the churches with the message, plans and methods of the Interchurch World Movement of North America, to appeal for the resources of spiritual power, life and money called for by the survey, and to organize all the forces for the carrying out of their full part of the program.

5. *United Budget and Treasury.* A united budget which shall constitute the financial objective and be presented to the constituency of the cooperating agencies together with the educational and spiritual objectives of the movement. It is clearly understood that the united movement shall not displace or interfere with the autonomy and responsibility of administration of the cooperating agencies, and it is urged that all funds should be sent as far as possible directly to the treasurers of such agencies from their natural constituencies, but in view of the necessity of provision for receiving and distributing any funds that might be contributed to it without being sent through denominational treasurers a central treasury be established to which funds given for the united budget, but contributed through ordinary church channels, may be reported by the cooperating agencies, and through which donors who so elect may contribute directly to the united budget. The functions of this central treasury shall not be administrative but to assemble and report the financial facts connected with the campaign, disburse funds for the common expenses of the campaign, and serve as a clearing-house between the cooperating agencies in order to insure to each its pro rata share of the funds secured, as agreed on in advance by its percentage in the united budget.

6. *Financial Drive.* A united financial campaign in the spring of 1920, or whenever in the judgment of the leaders of the Movement the churches are sufficiently prepared, to secure the funds shown by the survey to be needed to carry through the world program on an efficiency basis.

7. *Conservation and Extension.* A conservation and extension program to be worked out as the Movement progresses to insure the sustained cooperation of all the forces involved.

8. *Expenses.* The Movement to be financed

out of funds secured and not by direct assessment upon the participating bodies.

IV. *IMMEDIATE STEPS.* If and when the foregoing proposals shall have been recommended for submission by the Foreign Missions Conference and Home Missions Council to their participating bodies, the Committee of Twenty shall proceed to complete the organization by choosing members of the General Committee who shall act with full authority to carry out the foregoing proposals.

Signed by S. Earl Taylor, Chairman, William B. Millar, Secretary, Mrs. Fred S. Bennett, James E. Clarke, Miss Mabel Cratty, D. D. Forsyth, William H. Foulkes, Principal Alfred Gandier, Fred P. Haggard, F. H. Knubel, Bishop Wm. Lawrence, John R. Mott, Cornelius H. Patton, Mrs. Henry W. Peabody, Fred B. Smith, Robert E. Speer, James M. Speers, James I. Vance, Charles R. Watson, Charles L. White, J. Campbell White.

As this will be a historic document, we give the names of the Committee of Twenty, whose work was so well done that the report was passed practically without questions and with a unanimity perhaps never before seen when such a radical departure from the ordinary was proposed. Certainly the Movement was launched by these large and representative missionary bodies with a mingled enthusiasm and deep seriousness that evidences the working of the Spirit of God upon many minds and hearts. The common feeling expressed was that the war has made it imperative for American Protestantism to formulate a program worthy of the Church of Christ in such an era as that upon which we are entering. A kingdom program can be inclusive of all disciples without compromise on the part of any. This is a day in which precedents are to be created instead of followed. If carried out such a campaign as is proposed would make the Church felt as a unit, and place her combined forces in position to work out in all lands those righteous measures of reconstruction which alone can secure to all peoples permanent peace and prosperity. It is a great project, worthy of the religious leadership of today, and surely we may all rejoice in the thought of it.

There are difficulties? Yes, and there never was a way worth going in that was free from them. They serve but as spurs to the real men of God. If the new Movement is of God it will prove the mightiest effort yet made to preach the gospel to every creature and thus fulfil the Great Commission.

NATIONAL COMMITTEE OF NORTHERN BAPTIST LAYMEN

Fishing in the Specifics

BY EARLE BENNETT CROSS



CHRISTIAN ENLISTMENT WEEK gave us a glimpse of reservoirs of power and brought a mighty host of the Lord's own into touch with fish-lines and nets. They will

never throw these aside again, nor again fall into idleness and disinterestedness. We are learning to use that which we have by us, placing it at the disposal of God. Bring on your five loaves and two fishes, brother. Give them to Christ. He will feed the multitudes with them. Give Him what you have to give. If some merchant-prince had been standing that day by the sea of Galilee and had given Christ his capacious luncheon-basket, the Lord would have used the lobster-salad sandwiches and ice-cream just as readily as he used the plain fare of the lad.

It is wonderful to consider what God has accomplished with less than two cents' value each week from the members of His churches for the Kingdom enterprise. *Would you not like to see what He would do with a real investment sometime?* Challenge the man who says that He would not, or could not, turn the world into a Kingdom of heaven. There are visions in the minds of our missionary societies of things which they long to do for the world this year. These are a sort of fish still a-swim in the waters, which they seek to catch and feed to the hungry multitudes of the world. The routine of work and the maintenance of the regular lines of service are woven of the fabric of spiritual vision. Beside these there are the "Specifics," items which can be realized

only if special gifts in addition to the regular items of the budgets find their way into the treasuries.

CENTRAL AMERICA'S CALL

Some of these specifics concern Central America. This land is a new country in Baptist missionary interest. The Home Missions Council, which is a union of Home Mission Societies of many denominations, in dividing responsibility for the spreading of the gospel in and near the homeland, has committed San Salvador, Nicaragua, and Honduras to the Baptists. Our responsibility is twofold. There is the challenge of a paganized Christianity in those lands, which must be restored from paralysis to active health. There is also the challenge of a responsibility definitely placed upon us by our fellows of other denominations. The day is coming when some Methodist brother, or some Presbyterian sister, is going to say:

"By the way, how are you Baptists making out in that patch which we turned over to you? How are things going in San Salvador?"

We may have to say in reply, even after our best efforts have been put forth through the finest possible equipment and working force, "The doors are still closed to us. The people's hearts are hard. Their eyes are darkened. They will not listen to the gospel."

Then our friend will say, "Good cheer! Keep at it, brethren! Some day they will open their hearts to the Lord."

But what will our friends say *if we fail to make the proper preparations* — if we fail to establish schools and churches with an adequate equipment, if we do not maintain an active staff of the best grade of

workers? A day of reckoning will surely come, unless we do more than we are now doing in these countries.

Sixty thousand dollars will barely put things in shape to do our duty by Central America. School buildings ought to be built in San Salvador, Managua, and Santa Ana to provide higher education for girls, and normal training courses. In Mexico such higher grades of schools under Christian influence were not provided. The consequence is a lack of trained native Christian teachers and workers in that land. We cannot afford to make the same mistake in Central America. Since our sister denominations have committed to us interests of the Kingdom in Central America and are looking to us to foster them, we must do our best. They are watching us. God is watching us also, brethren. Finally, do we need watching?

HEART APPEAL OF MEDICAL MISSIONS

Of all Christlike service, there is none which makes an appeal to the human heart more touching than that of bodily healing. Science and education are so splendidly providing our own folks with conveniences and facilities for the preservation of health, prevention of disease and the cure of ailments, that we are shocked and surprised to read of any human being who suffers for lack of skilled ministrations in time of sickness. There are cases of neglect and ignorance no further away than the next block in our own land; but for such there is no excuse, since doctors and hospitals are easily accessible.

The heart of the Buddhist mother yearns for her child with as great tenderness as any Christian mother's. Groaning in anguish, she hastens from the bedside of her fever-stricken darling to the temple. There is no doctor within hundreds of miles; and this poor mother does not know of such blessed, kindly, Christlike minis-

tration as your family physician gives. Her heart seeks for some cool relief for that aching, restless baby. She goes for the only help of which she knows. A copper coin is the fee. While she kneels in agony of hope, the attendant pours a bucket of water over an image to cool off the fever-spirit. Mother-heart, mother-heart, why do you hasten home? Mother-eyes, what do you expect? Mother-hands, how hopefully you touch those burning limbs! You have hoped, you have prayed, you have wept—in vain. There is no help for your darling in the images.

The specifics offer opportunity for investment in a hospital at Chaoyang, South China, \$20,000; a hospital and school at Ningpo, East China, \$20,000 (part of this has been taken up, one must act quickly to get in on it); a woman's hospital at Suifu, West China, \$28,000; a dispensary and operating room at Impur, Assam, \$1,000; a science building and equipment for the same at Shanghai Baptist College, Shanghai, East China. In the name of the Great Physician, invest your heart and your dollars for humanity's sake.

Time will fail us to tell of scores of other ventures of faith, the specifics. Of blessed service to be rendered to Japanese, Africans, Indians, and to thousands in our own dear land, there is many a story. No investment can bring greater returns than those which are made in the enterprises of the Kingdom of heaven. Let no man deceive himself. *A very fair notation of a man's actual belief in the Kingdom of heaven is discovered in his investment in Kingdom enterprises.* Many a man upon checking up his investments in promoting the Kingdom as compared with his investments elsewhere, would cease to be ignorant of why the Kingdom comes so slowly. There are still fish in the specifics.

VICTORY DEPENDS UPON THE DOING BY EVERY ONE
OF US OF ALL THAT EVERY ONE OF US CAN DO!!

WORKING UNDER DISTRESSING DIFFICULTIES

*EXTRACTS FROM PRIVATE LETTERS SHOW WHAT
A MEDICAL MISSIONARY HAS TO DO
AND DO WITHOUT*



AM inclosing a letter and an outline of the Chapel in which we have been doing our work. (The Chapel is 40 x 60. In one corner is an operating room and dispensary 15 feet square; in another a ward for male patients 15 x 20. These are merely boarded off by a partition 7½ feet. high.—Ed.) We have a Chapel service here for the people who come for treatment each morning and then on Sunday morning we have the regular Sunday school and preaching services. The sick patients on their beds in the corner E sometimes do disturb the congregation more or less by their sufferings, but it is the best we can do for the present. Wouldn't it seem strange in America if the smell of medicines and the groans of patients were mingled with our preaching services? Then when that corner is more than full those who are convalescing sleep on the Chapel seats, and when morning comes they roll up their beds, place them in a corner, and the Chapel is ready for the day.

I wish you could see the situation when a man with a hand shot off or a crushed leg is brought to the Chapel for treatment. A dozen or two of his relatives or neighbors carry him to the Chapel, and as they carry him along the road the crowd grows. Of course they take him into the corner C and I have all the curiosity-seekers go out and the door is shut—one or two of his near relatives are permitted to remain. But no sooner is the door closed than a number of the men and boys mount astride the 7½ foot partition which incloses our little corner.

I chase them off the partition but in the next minute they or others are up again. At times I have had to drive them all out of the Chapel and lock the doors, and then they climb up at the windows. Our windows are barred like a tiger's cage—¾-inch bars run vertically every 4 inches—then there is a cross bar which goes hori-

zontally midway between top and bottom of the window to strengthen the vertical rods. Yes, each window is barred like this to keep out robbers, and the crowd, eager to see the operation or whatever is going to be done, climbs up and literally covers the iron bars like squirrels over the outside of a cage. They shut out the light so at times that I am obliged to send one of the near relatives to stand by the outside of the window and keep the people off, telling them that the doctor cannot see to do the operating unless they let the light in at the window.

SOME SAMPLE CASES

How can I give you an adequate idea of the work and how we try to get along just the best we can? It can't be expressed on paper nor can any verbal description do justice to the situation—and moving pictures—no, we haven't them.

Dr. Yang has gone home for the New Year. He assured me that there would be very few cases during the holiday festivities. I am busy dressing cases when a well-dressed gentleman appears at the door stating that he would like to have a few words with me at my very earliest convenience. He has come from Swatow and is on his way home, his wife is sick and he invites me to see the case. He says it will not be possible for me to go to his village and return home again the same day. . . . He offers \$20 for the first 24 hours and a dollar an hour for each hour thereafter—he to pay all expenses of the journey. I agree to go as soon as the cases before me are finished. Am kept busy till 11 A.M.,—hastily get my things together, take a lunch in my hands, and we are off. Our village is fifteen miles distant, and seven surrounding villages are fighting this central village.

By a circuitous route, adding another seven miles to our journey, we are able to evade the enemy and reach the gentleman's home. This being the day before Chinese New Year, he has been obliged to pay exorbitant rates for boats and sedan-chairs.

The man has studied in Peking for five years. He speaks French fluently; his library consists of hundreds of volumes, most of them in Chinese but some in French. His wife is an accomplished woman—can read, write and paint. Her disease is one often worse than cancer, and occurs

not more than once among 1,000 women in the United States and not more than once among 3,000 women in Europe. The wife had a frightful hemorrhage last night—it is too late. I tell them she may not live over night. Pulse 16 and respiration 48 per minute. (Normal, pulse 72 to 82 per minute, and breathing, 16 to 18 per minute.) I gave her what hypodermics seemed advisable and then walked more than two miles to a large village, where a Chinese Christian kept a drug store with some foreign medicines, in search of another drug. To reach the drug store I had first to go through and over the breastworks of this central village and then over and across those of the opposing villages. I reached the drug store after dark, secured the needed drug, and after much search succeeded in hiring a sedan-chair and bearer to take me back to the central village. Further hypos were administered and I retired at 10 P.M.; was called at 12; they feared another hemorrhage—fortunately such was not the case. Retired once more—was routed out once more before morning.

The patient had rested some during the night and felt better, but I had already warned them that if she did live over night she would almost certainly die within the next two or three days. However, although there were very few chances of recovery, it seemed best to return to Chaoyang for further drugs and instruments preparatory to operation in case she rallied sufficiently to warrant it. Breakfast over, a chair was secured at an exorbitant price and I was off for home. It is Tuesday, Jan. 23, Chinese New Year.

* * * * *

Reached home about 1 P.M.; hastily ate dinner; went to dispensary and dressed cases unattended to since noon yesterday; then started for the village again, but was soon met by a messenger who said the patient died two hours after I left.

I immediately returned to the dispensary and took up the ends where they had been laid down. A man soon appears and begs my assistance for his wife. I tell him to call chairs. He goes to call them but returns in half an hour saying he is unable to get them. I jump on my bicycle; at the first shop they ask \$20 for the round trip of thirteen miles. Ordinarily the price would be about \$3 for each chair (during the daytime not more than \$1.20 per chair), but this is Chinese New Year, remember. I call at another shop, not a man there. I go farther and chance to meet a chairman on the street. I tell him my wants; he promises to secure the chairs for me; I urge him to hurry.

I quickly return home on my wheel, hastily eat supper, then Mrs. Leshar and I prepare for the trip. It is a cold, windy night and the entire way is right along the seashore. One chair arrives. I walk about a mile, where another chair is secured. Because of the fierce wind we must have three chairmen each; they claim two men cannot carry a chair in such a wind. We are off, reach the house, deliver the woman

(the child is dead); leave her in good condition, and again reach home 1.15 A.M., Wednesday.

Arise at 7 A.M., and begin the day; many cases come from the sports. It is the custom here at Chaoyang for all who wish to throw stones at one another, just for the fun of it, during the first ten days of the New Year when the gods have left the people and gone off to heaven for a visit. The little children who can scarcely talk plain are seen almost anywhere engaged in the sport, and as the day grows older larger and larger folks enter into the affair. The most popular place for this stone-throwing is on a bridge perhaps 100 yards long and about 8 feet wide, which crosses a pond about two acres in area. It is not really a bridge, but a road built up from the bottom of the pond to the level of the surrounding land, with native cement roadway and side walls about a foot high. From the top of these walls down to the level of the water is about three feet.

A band of men and boys gather at each end of this bridge and then the fun begins. The more courage one has the farther out he ventures on the roadway to hurl his missiles at the other fellows. So far as I can see there are no rules. Every fellow who desires to enter the game does so. He comes when he wants to and goes away when he has gotten enough. Many of the throws are clear shots; others are thrown so that the stones skip along the hard surface of the roadway, the upright sides keeping the stones well in the road. As these stones skip along the surface the men and boys jump to one side or the other or into the air as the occasion seems to require. Literally thousands of men, women and children line the shores of this pond and watch the sport.

During today's sport one man had his left eye knocked out. He is resting quietly in the dispensary now. Today's cases were mostly from this stone-throwing contest. You should hear the cheering, as one side or the other makes a good hit! Mrs. Leshar and I make up medicine and sterilize dressings till 9 P.M.

Thursday, 7 A.M. Mrs. Leshar and Mabel junior start for Chao-chow-fu to make their parting calls before leaving for the homeland. They have no sooner gone than I am called to see a wealthy merchant who has come down from Hankow. He deals in bean cake, it corresponding to our commercial fertilizer. He has intestinal obstruction, and is smoking opium to kill the pain. Before noon I am again called to see the case; he is yet in deep agony. It looks as though operation were the only thing, but I am all alone.

After dinner I immediately go to the dispensary. An advanced case of appendicitis has come in; he can't wait. I operate under local anesthesia (there is no one to give him ether or chloroform to put him to sleep). His wife acts as assistant. Her small baby is tied to her back; it chatters for a time but gets tired and sets up a great howl. This doesn't matter, we can't stop. We carry the man to his bed, and then I take the chair waiting to take me to see the merchant again; this is the third trip to his

home today. I get back to the dispensary after dark and find a case waiting me. He has been struck by a stone (at the sports), his upper and lower lips are cut through and through diagonally. I have no decent light; some one has borrowed my lantern; I sew up the man's lips by the aid of the light from one of the small teapot candles. They make about as much light as two poor matches.

I come to the house, eat supper, sterilize dressings till 8.30 P.M., then go to bed at once. I am called at 9 P.M. for a gunshot case. I dress and go to find the man about 200 yards from the house, in a small river boat, dead. The accident occurred four or five hours before and he must have died as they rowed him across the bay. I return to the house and to bed.

Friday morning. I go to see the merchant immediately after breakfast and find the first indication that he may live without an operation. I see him again in the afternoon, and he is fairly comfortable. I see two other cases in

their homes during the afternoon, both operative, but of such a nature that I am able to do the work right on the spot. Get home after dark.

This is Friday night; the Chinese assistant, Dr. Yang was to be back Thursday or Friday at the latest, and not back yet!! I work up till 11 P.M.; retire and arise at 4.30 Saturday morning to begin the day's work; go to the dispensary shortly after daylight so as to get an early start. I call for the cases to come in their turn for dressing, and Dr. Yang walks in. He got back late last night! I introduce him to the new cases and tell him what to do. Then I put a few things in my "grip" and flee away to Chao-chow-fu, and SLEEP and EAT and REST till Tuesday morning, when I return to Chao-yang.

C. B. LESHER, M.D.

Does the reader doubt that Dr. Leshner ought to have a suitable hospital?

DR. LESHER'S PICTURE, WITH STATEMENT OF THE NEED OF A HOSPITAL IN HIS FIELD OF OVER A MILLION PEOPLE, WAS GIVEN ON PAGE 79 OF FEBRUARY MISSIONS



GETTING THE LAYMEN INTO LINE

Not the least of our home mission problems is that of helping the laymen gird themselves for their share in world reconstruction. An initial step was recently taken by the woman's circle in the Asylum Avenue Church of Hartford, Connecticut, in the observance of "Men's Night in the Woman's Missionary Society." Following the time-honored route to the masculine heart, the women served a free banquet, "the last plate to be served being the collection plate. Every chair was filled, even women who were not accustomed to attending missionary meetings being there—possibly to nudge their husbands if they were remiss in the manners of the occasion." At the close of the business session following the meal, the president turned the meeting over to a well chosen toast master who interwove, with fluent speech and ready wit, an excellent program consisting of four ten-minute talks by laymen upon the practical application of missions to various reconstruction problems, and a closing address by a Russian missionary at work among his own people throughout the state. Music by a tenor soloist, a male quartette and the audience filled the interstices. The occasion is reported as proving so delightful that the men, "like Oliver Twist, called for more."

A western church announced its prayer meeting topic as follows: "'Over Here' and

'Over There'—A Meeting for Prayer." Several people had been primed to give late news from both fields, especially those where the church was supporting workers. The rest of the time was spent in definite, specific prayer for the various phases of missionary and social reconstruction work "Over Here," and for the various foreign fields to which the erstwhile "brothers" of the trenches were soon to return with their shattered caste and their new vision of Christianity as interpreted by the Y. M. C. A. and the brotherhood of service under the splendid Christian generals in charge of the several Allied armies.

A third church posted Uncle Sam in vivid colors upon their bulletin board beside the announcement: "UNCLE SAM WANTS YOU to be at the prayer meeting Friday night to hear what he has to say on 'My Family Problems at the Close of the War.' Patriotic music and readings and a salute by 'The Boy Scouts.'" Uncle Sam was impersonated in a lively manner by the speaker of the evening, who used the dramatic sketch in The Open Forum in December as the basis for the presentation of our after-the-war missionary reconstruction problems. *Query: Has your church stepped out of its ruts to do the needful things in a new way that will attract the boys when they come back from "over there"?*

HOME MISSION SOCIETY CHANGES

THE readjustment of relations between the Home Mission and Publication Societies has brought some changes in the personnel of the Home Mission Society. The election of Dr. Gilbert N. Brink as General Secretary of the Publication Society occasioned a vacancy which has been filled by the appointment of President George Rice Hovey, of Virginia Union University at Richmond, as Secre-

he did post-graduate work the following year. He was professor of Hebrew in Richmond Theological Seminary from 1887 to 1897; and of Greek Interpretation from 1890 to 1897. From 1897 to 1899 he was president of Wayland Seminary and College, Washington, D. C. In 1899 he became professor of Theology and Philosophy at Virginia Union University, and has been president of this institution

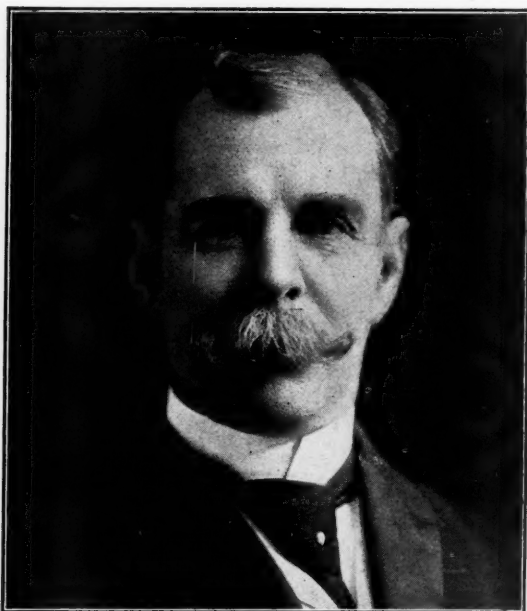


GEORGE RICE HOVEY, D.D.

tary of Education. Dr. Hovey, who has already entered upon his new service, was born at Newton Center, Massachusetts, in 1860, the son of President Alvah Hovey of the Newton Theological Institution. He was graduated from Brown University in 1882 and from Newton in 1885, where

since 1905. He was director of the summer Normal School, Richmond, from 1911 to 1917. He received the degree of doctor of divinity from Brown University in 1902. He was one of the originators and first president of the Association of Colleges for Negro Youth, and one of the

founders and chairman of the executive committee of the Community House for Colored People in Richmond, a charitable and welfare organization in which white and colored people unite for the relief and improvement of conditions of the colored people. He has won a recognized place among the constructive educators. His headquarters will be at the Rooms in New York, where he should be addressed.



H. F. STILWELL, D.D.

H. F. Stilwell has been made Superintendent of the Department of Evangelism, which Dr. L. C. Barnes, Secretary of English-speaking and Indian missions, lays down in order to assume additional duties as acting Secretary of the Department of Latin America. Dr. Stilwell was born in Northern New Jersey, and his boyhood days were spent in and near Philadelphia. At the age of fifteen, upon the death of his father, he was left on a farm in Eastern Pennsylvania, the sole support of his mother and three sisters. He was converted and baptized by Rev. Louis Munger into the fellowship of the Baptist church of New Britain, Pennsylvania, in 1871. At the age of eighteen he was a student and teacher in the English and Classical Seminary at Doylestown,

from which he entered Bucknell University in 1878, graduating as salutatorian in the class of 1881. During his college days he was a member and leader of evangelistic student bands. He was graduated from Crozer Theological Seminary in 1884; had a pastorate of eleven years at Freehold, New Jersey; was pastor of Calvary Baptist church, Minneapolis, 1895-1898; First church, St. Paul, Minnesota, 1898-1903; in the latter year going to the First church, of Cleveland, Ohio. After thirteen and a half years he resigned this pastorate to become superintendent of evangelism of the nine states of the Central Division under the American Baptist Home Mission Society. He received the degree of doctor of divinity from McAllister College (Presbyterian) and from Bucknell. During his Cleveland pastorate he was for four years president of the Ohio Baptist Convention and has been continuously a trustee of Denison University and a member of the Education Board of the Northern Baptist Convention. For more than a year he was religious director of camp activities of the Northern camps under the Baptist War Commission. He is eminently fitted to take charge of the enlarging work of evangelism.

As a part of the rearrangement between the Societies, the Home Mission Society took over the activities of the Social Service Department, and made Rev. Rolvix Harlan, Ph. D., the Secretary. The idea of community service is basal in this new work, and Dr. Harlan and Dr. Stilwell will plan in close cooperation in the endeavor to supply needy communities with the gospel. Dr. Harlan is a newcomer in the secretarial field, having only recently engaged in the Rural Church work in connection with the Publication Society. He has had special preparation for his new position. Born March 7, 1876, at Forestville, Maryland, he received his primary education in the public schools of Washington, later entered Columbian College, now George Washington University, graduating in 1899. He took the theological course at Colgate and the Divinity School of the

University of Chicago, receiving the degree of doctor of philosophy "magna cum laude" from Chicago in 1906. After pastorates at Evansville, Wisconsin, and Dixon, Illinois, he became professor of sociology and economics at Ottawa University in 1909. The following year he was called to the Central Baptist Church of Kansas City, and there led in the building of a community church. Later he returned to Ottawa as dean of the college and professor of sociology and the Bible. From 1915 to 1918 he was President of Sioux Falls College in South Dakota, and was called from that position to Philadelphia.

Dr. Stilwell will make his headquarters in Cleveland, at 2387 Woodmere Drive. Dr. Harlan will be at the Rooms in New York, and his address, like that of Dr. Hovey, will be 23 E. 26th Street, now as familiar a number as the Ford Building, Boston. These workers are all assured of welcome in their important fields of service. It will be the aim, as we understand it, of the departments of evangelism and social service to bring the needed spiritual stimulus to churches laboring under discouraging conditions and to communities that are now unchurched. There will be cooperation also in the work of Americanization. The Home Mission Society is addressing itself intelligently and purposefully to the situation now confronting us, partly as a result of the world war. Constructive effort all along the line is the program.

Where We Can Help

It is gratifying to note, says Mr. Hanihara, that the sentiment of the Pacific Coast towards the Japanese has, within the past few years, greatly improved. After much study and careful consideration of all aspects of the so-called Japanese question in America, I am satisfied that it is in process of satisfactory solution. My people have striven hard and patiently to live down the fears and early prejudices of their American neighbors. As a class they have striven to be good citizens, to obey the laws, and to lead lives of useful indus-

try. They have supported schools and churches, and interested themselves in all movements for the betterment of the communities in which they live. The people of the Pacific Coast are learning that the Japanese among them are not a menace, but a positive asset for good in the state.

It is the conviction of the Japanese people on the Pacific Coast that recognition and full justice will eventually be conceded to them in all their relations with the people of this country.

It is part of our home mission work to create the right public opinion that shall secure this result.



ROLVIX HARLAN, PH.D.

"The great problem in Porto Rico today is a land problem, as there is practically no manufacturing there," says Dr. Sheets. "All the raw materials, such as sugar and hides, are shipped to the United States for manufacture and then reshipped to Porto Rico. A few factories would do much to uplift the condition of the poor, who are feeling acutely the high cost of living, as wages remain at a low figure, from 50 to 67 cents a day.

The Dawn of a New Day

BY BEULAH E. BASSETT OF SUIFU, WEST CHINA



THE old Black Pagoda like a sentinel of Night on the distant hills throws a sad, darkening shadow against the coming light of Day. Down on the golden plain human life is stirring in the many little homes among the fields, while along the shores of the never-resting Yangtsi, the river people are waking from a night's sleep on the rough floor boards of their craft. The guard at the city gates with his huge brass key turns the lock and the ponderous iron-clad doors in the stone arch of the city wall creak and crunch on their mighty hinges as the teaming city of Suifu opens to receive the new Day.

* * *

"Come, eat your rice and get off to school," said Mrs. Le to her youngest daughter, as the child stood in the doorway trying to slip over to the neighbors' house. For a moment the little bound feet stood poised on the doorboard and a hesitant glance stole across the street. Then as memory stirred in her little mind, the child turned and came running in to Mother who was placing the last vegetable dish on the breakfast table. "Oh, Mother! I'm not going to school today. Don't you remember there's a big meeting at the Worship house and I brought you a ticket for it! San May is going with her mother and grandmother and I'm going with you, so let's hurry and dress or we may be late." All along the street and down other streets, in house after house, mothers, grandmothers and aunts were being reminded of the great event of the day. Like spreading waves from a little pebble, the city was stirred with ripples of interest.

Not far from the "Worship house" at the end of a quiet narrow street is the school home of some thirty young women. The rising bell had rung and several having finished their early morning duties had slipped out to the hill in the backyard where they were gathering tall ferns. In

her bedroom-study their teacher and friend was rethinking her address for the afternoon; while a few women, walking and talking in the garden, were going over their plans as decorative committee and eager for breakfast to be over so they could get off to their work in the church. Pleased excitement was everywhere.

The freshly painted announcement board at the church door told in a few characters of the meeting on Hygiene to be held for women in the afternoon. Before ten o'clock the church doors had to be closed to prevent early comers interfering with the work of the decorating committee. All morning women and children kept streaming up to the church gateway to be sent on up the street to our school grounds where they waited around for the three o'clock meeting. By one o'clock the gatekeepers were admitting by ticket and the ushers (pupils from the Woman's School) were kept busy trying to pilot women without children to front seats, those with little folks to seats near the doors and keeping servants out in the courtyard and guest room. When I went over at 2.30 there were 500 women already seated and a continuous line was moving up the street.

Soon after 3 o'clock our speakers arrived and the meeting was opened with an original song on Hygiene by the Woman's School pupils. The song was written by a Chinese teacher and sung to a Buddhist chant. After prayer by Mrs. Yin, Dr. Tompkins rose to state the purpose of our gathering and to emphasize three very important Hygienic points for young mothers. It was at Doctor's suggestion that our school Y. W. A. had undertaken this special woman's meeting, the first of its kind in Suifu. The Doctor was followed by two young married women, one from the China Inland Mission and one from our own school.

After a song in English by three foreign women, two more young women spoke, emphasizing especially fresh air in the homes and special care of the newly born.

Mrs. Liu, the last speaker, came into closer touch with her audience because she could speak from her own experience, and tell with force of her own little ones who have been cared for under the direction of the Christian doctor and nurse. It took some courage for her to stand up and tell that audience with its sprinkling of Po-pos (mother-in-laws) that "we young mothers must not do so and so for our babies just because the Po-pos say so. Where did they get their customs? From the Po-pos of course. How many of them can read and write and how many can tell you why we should do this and that for the tiny baby? I have three children born in the Hospital and not one has taken the dirty, yellow, 'opening-the-mouth' medicine which you have all been told must be used the first few days for the tiniest baby."

Other malpractices, dirty and injurious customs, were spoken of very frankly and

their sanitary substitutes clearly explained. It was a heart to heart talk that left a hopeful feeling in the hearts of many young mothers and gave them a longing to know more. As the crowd dispersed, Mrs. Liu and three other women stood at the Gate to distribute large-print tracts prepared by Dr. Tompkins on "Care of the Nursing Mother" and "Care of the New-born Infant." Altogether we felt the meeting had been a success.

* * *

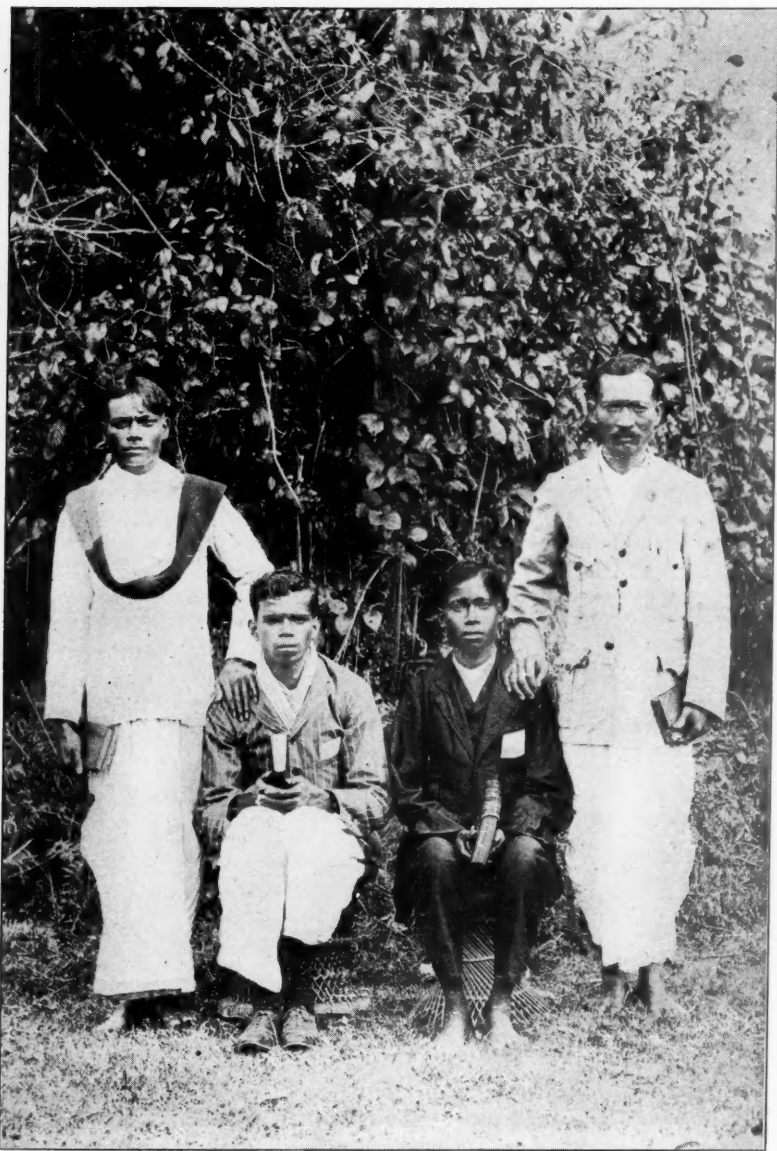
As I stood in the shadow of the church that day and watched the outgoing stream of bound-footed women, my heart longed for the time when the New Day that is dawning shall break in fulness of Light upon the hearts and lives of these women; when the darkening shadows of ignorance and superstition shall be dispelled by the Light of Knowledge and Truth, and the unlocked hearts and minds shall be filled with Divine Love and Light.



MRS. I. B. CLARK AND CHILDREN JOURNEYING TO KINHWA, EAST CHINA

This is not comfort, certainly not luxurious travel. Mrs. Clark brought the children to this country for a furlough change, and Mr. Clark took his rest by going at once into Service in France. Kinhwa is the industrial and educational center of a large district. The city has 50,000 population. We have a good hospital there, as well as primary schools for boys and girls.

MISSION STORIES TOLD IN PICTURES

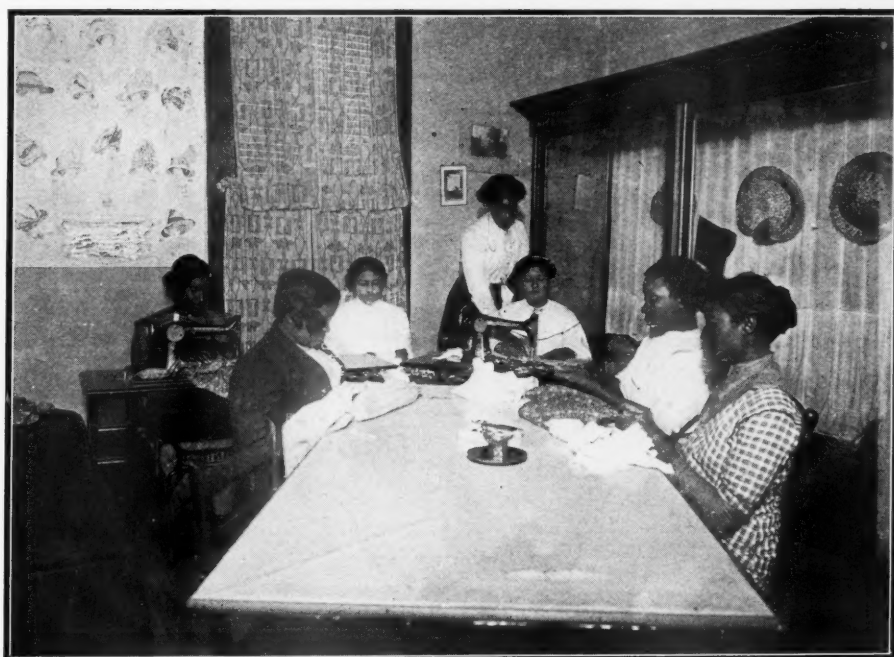


MUNDARI OFFICERS OF NORTH LAKHIMPUR BAPTIST ASSOCIATION, ASSAM

North Lakhimpur (Lak-im-poor) is north of the Brahmaputra River, and its field extends from the river to the foothills of the Himalayas. The churches are grouped into two associations and have their own native missionaries. Christians are mostly from the tea-garden coolie immigrants. Population in field, 300,000; churches, 19; church members, 685; baptisms, 54; schools, 10. There is a mission house, chapel-school building, and dormitory for girls. Rev. John Firth conducts general evangelistic work, assisted by Mrs. Firth.



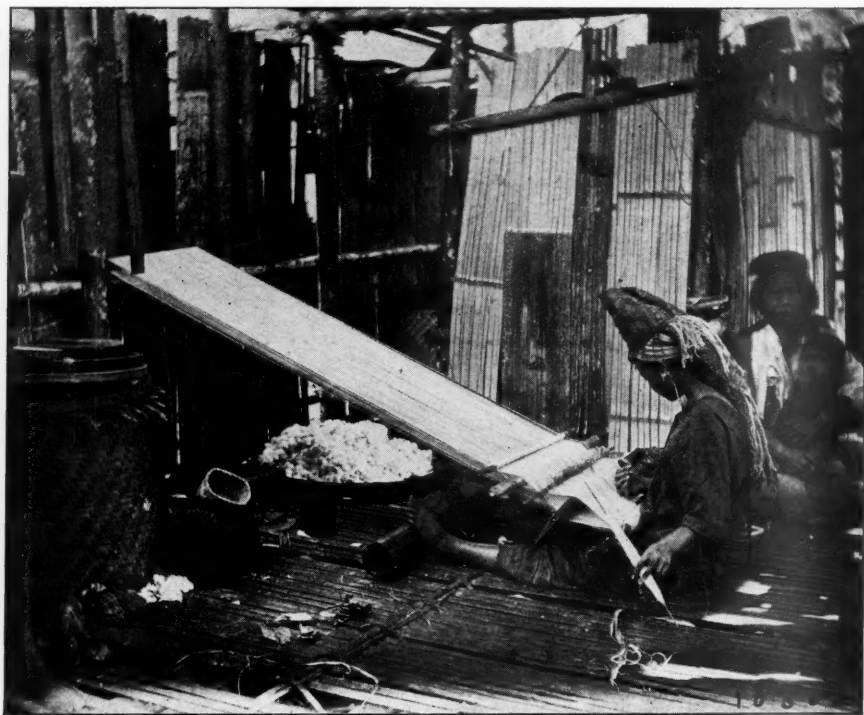
IN THE DINING ROOM AT AMERICUS INSTITUTE, AMERICUS, GEORGIA



THE GIRLS ARE TAUGHT ALL USEFUL INDUSTRIES THAT LEAD TO HOMEMAKING
AND TO VOCATIONAL SELF-SUPPORT

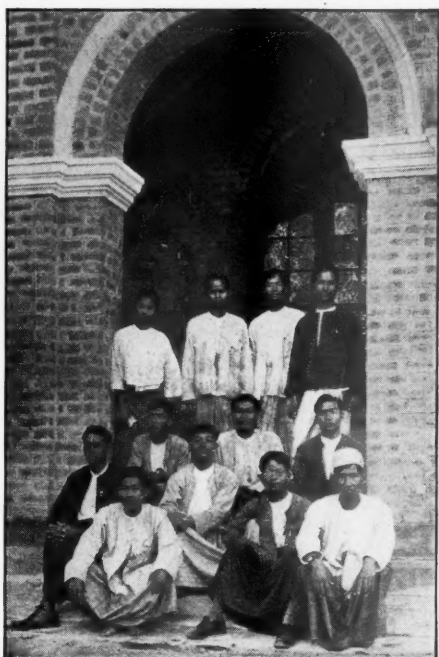


ONE OF THE FIRESIDE SCHOOL TRAINING CLASSES FOR CHRISTIAN WORKERS—
A PRACTICAL UPLIFTING INSTITUTION



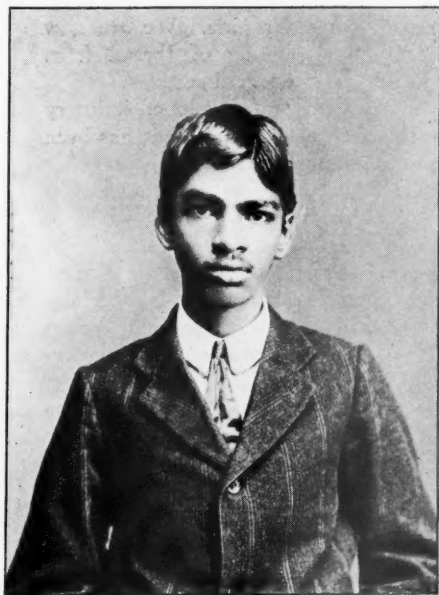
KAREN WOMAN WEAVING ON LOOM

The Student Class we are Reaching in our Schools



A SGAW-KAREN CLASS OF HIGH SCHOOL
SENIORS AT BASSEIN, BURMA

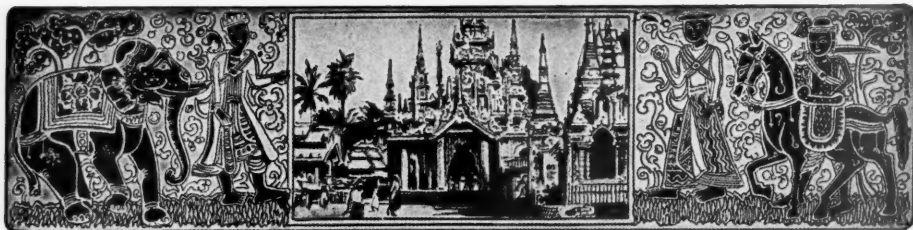
As Christianity through the lives and services of our Missionaries reaches up into the educated classes and the higher castes of the non-Christian lands, its influence becomes greatly multiplied. It is now gaining among the very best minds, with far-reaching results.



ADAM RUTHENARU, A STUDENT IN
MORRIS COLLEGE



S. B. PETER, A CONVERTED BRAHMIN



Industrial Training at Ongole

BY SUSAN A. ROBERTS

OUR industrial work has to be carried on in addition to the ordinary school program of institutions of our grade and without any extra help in the way of management. This prevents our development in that line as much as we otherwise might be able to do. We do succeed, however, in carrying out to some extent at least our principal aims in this work, which are:

1. To keep the children humble minded enough that they will not be unwilling to do their ordinary work in their native villages during vacations and to go back later as evangelistic workers among their own people. This is important in a country filled with the Brahman-bred idea that book learning and manual work are incompatible.

2. To give a means by which the poorest people in the world may become self-supporting and self-respecting, and so the church to which they belong may also develop those same qualities.

In common with most of the boarding schools in this part of India, our girls do all the necessary work in their own boarding department. That is, they cook, pound grain, sweep, scrub, carry water, etc. This work is done by turns and the girls thus employed are excused from regular garden duties.

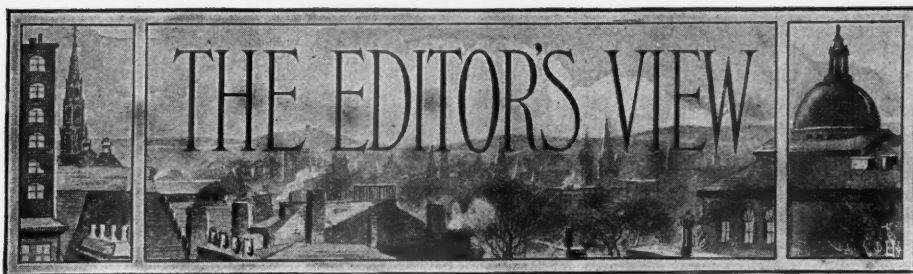
We have two large school gardens cultivated by the children. In these gardens we grow native vegetables and English ones as well. There are also some fruit-bearing trees. All the products of these gardens are disposed of — some to the school for the boarding department, the rest to missionaries and townspeople. In carrying on

the work of these gardens much digging work, carrying and pumping water, etc., is necessary. The girls are happy at this labor and in the doing of it is a help to their health and dispositions. We require three hours' garden work daily from each girl not engaged in some other occupation. We have also a good-sized flock each of turkeys, ducks and chickens which make their homes in the school compound.

In connection with the school program, under the name of manual training work, we began last year to introduce a few other industries to be learned there and practiced outside of school hours on rainy days or at other times as desired. Among these are mat-making, button-making and other simple crocheting for small children and embroidery for older girls. We are now taking up the spinning of thread from cotton grown in the school gardens.

Our oldest and best developed industry is the drawn-thread work. That has been carried on here many years and, except for one small class of schoolgirls, the work is done by palem women, mostly wives of mission workers, and former schoolgirls. Many families receive a good share of their support from this work, which is especially appreciated in these times of high prices for grain. The sewing women are mostly earnest Christians and form the larger part of the contributing membership of the Ladies' Aid Society of the church. There are about twenty workers in this branch.

In connection with the drawn-thread work we have now developed a thriving thread-crochet lace department. This is a cottage industry and employs about a dozen workers for more or less of their spare time.



National Prohibition

Not only have the necessary thirty-six states through their legislatures passed the prohibition amendment to the constitution of the United States, but forty-four states had voted in favor up to February 1, including the Empire State, where the liquor men felt sure of victory. The well-nigh unanimous action of the United States on this momentous matter is one of the most remarkable events of the time, and will have results as far-reaching as the world war. That the United States of America should be the first powerful nation in the world to take this stand for temperance puts this country in the van of human progress. No political leadership could equal this moral leadership of the world. Of course the liquor forces, powerful and with unlimited resources, propose to test the legality of the action of certain states, on the ground of the referendum clause in state constitutions. But the best legal authorities regard this as a move of desperation, and the state department has rendered its opinion by declaring the amendment duly adopted, dating from the 16th day of January, 1919. As it was to go into effect a year from ratification, this would make January 16, 1920, the date of national prohibition of the manufacture and sale of intoxicating liquors as a beverage. What will be done about the action of Congress fixing July 1 as the date for war prohibition, to endure until peace is declared, is not certain; but apparently prohibition will begin with July, 1919. When the slogan "A Saloonless Nation in 1920" was sent

ringing out by the temperance committee of the Christian Endeavor Society at the International Convention at Atlantic City in 1913, most people doubtless regarded it as chimerical. But behold what God hath wrought. In 1920 a saloonless nation we shall have, and that by the action of the great majority of the people who have determined that in the new era rum shall no longer rule or debase the land. Our eyes have seen a marvel.



The Opposition to Prohibition

Protestants should not lose sight of the fact that Cardinal Gibbons, the ranking Roman Catholic prelate of the United States and high in honor at the Vatican, threw all his tremendous influence against the prohibition amendment to the constitution as he had formerly done against wartime prohibition. He thus officially placed the Roman Catholic Church of America on the side of the liquor traffic. This is perhaps not to be wondered at, in view of the unquestionable fact that a great revenue of his Church has come from the liquor business. His opposition on the ground of personal liberty comes curiously enough from a prelate of an ecclesiastical organization which has never hesitated to infringe upon such liberty in religious matters. The opposition on the further ground that to interfere with the sacraments was an infringement of religious liberty was plainly not sincere, since the amendment expressly stipulates that wine may be manufactured and used for

such purposes. But the fact remains that a great and powerful Church was ranged on the side of the abominable traffic which the people had decided to overthrow.



Justice for All

A Protestant minister in Vermont was arrested for seditious utterances early in the war, and sentenced to twenty years imprisonment for speaking in his pulpit against the draft and other war measures. He is still serving out his sentence. Recently a Roman Catholic priest in the pulpit of his church violently denounced the prohibitory law, declared it a violation of the rights of personal liberty, and called upon his people to defy and break it as a means of protest. The newspapers published his declarations and defiance, and some editors treated him properly as counseling law-breaking, the utmost peril to democracy. But no one has arrested him. He is preaching as usual. Why should the Vermont preacher be in jail and the Brooklyn priest be out of it? Let there be equal justice for all. The espionage act has not been repealed.



Strong Testimony

The editor had the privilege recently of meeting two of our ablest Baptist preachers—Dr. George W. Truett of Texas and Dr. James A. Francis of Los Angeles—who have returned from a six months' speaking service in Europe. It is safe to say that no other men sent over from this side under the Y. M. C. A. have given themselves so assiduously and untiringly to the work they set out to do—that of reaching the largest number of men possible with a straight gospel message. They took no hour for sightseeing, not even in Paris. They held meetings everywhere and under all conditions, including most exciting and perilous ones at the front. They visited the training camps in

England, all the points in Ireland and Scotland where troops were, and were for weeks with the men in France during the most momentous days of the war. They went to Germany with the American army of occupation. They spoke from two to six times a day; came into contact with leading officers and civilians and government officials in England and France, and had remarkable opportunities for observation. The one point of their testimony that is of special interest here is that never had they known such a readiness to receive and respond to the fundamental truths of the gospel of salvation through Jesus Christ. They spoke as dying men to dying men; spoke with constant realization of the vital need of the men before them; wasted no moment in persiflage or camouflage; and had experiences they will never forget. There were literally hundreds of thousands of the soldiers, their audiences often numbering from two to ten thousand men—men who frequently stood in mud and rain to listen. At one of these great meetings nearly a thousand men declared their acceptance of Christ as a personal Saviour. Both of these preachers—who know how to bring the truth home to men—declared that they would have crossed the ocean in face of the perils of submarines and storms many times rather than have missed some single half-day experiences. Only duty to their home interests pulled them away from the army of occupation, where the homesick men need help more than even in the days of conflict. As for the Y. M. C. A., they say that its work with our men overseas has been wide-reaching and helpful beyond all human computation. Its ministry will make a thrilling chapter. And they add that as for the other organizations, which had no canteen work thrust upon them and therefore escape criticism, our people should know that outside of the Y. M. C. A. and the Red Cross, all the other welfare work done for our men abroad was so small as not even to furnish a basis for comparison.

They have only praise in the large for the American army, which has established its reputation lastingly in Europe. But they warn our people to be on their guard against the propaganda that will be sure to set in through our men who are being treated with special kindness by the Germans on the Rhine, and who are thoughtlessly led to forget what was done by the Germans in devastated Belgium and France. Against every species of propaganda that would keep the unrepentant Germans from reaping justice our people need to steel themselves. Dr. Francis says he has never seen or heard one repentant expression by a German leader. It was a real missionary work in which these Baptist leaders were engaged, and their churches, which paid their salaries and gave them leave for this service, contributed largely to the morale that won the war.



Foreign Missions Conference

We have given full space elsewhere to the important Interchurch Missionary Movement which occupied the Conference at its opening session. The program of the three days was comprehensive and almost too interesting for physical well-being. Ten sessions were laid out. Here are some of the topics treated: Basis and Ideals of the New Internationalism, with five addresses, one of them by President

Faunce on "Christian Principles Essential to a New World Order"; Contribution of Foreign Missions to the New Internationalism, along the lines of evangelistic, medical and educational missions, presented by missionaries; Women and the New World Order, with five addresses, one by Miss Margaret Burton on "The Larger Outlook for Women in Non-Christian Lands"; Christian Literature in the Mission Field; Progress in Latin America; "Moslem Evangelization and the New Internationalism," by Dr. Zwemer, and a memorable address by Dr. Robert E. Speer on the theme, "Is a Restatement of the Christian Message to the Non-Christian Peoples and a Reinterpretation of the Missionary Objective for the Church at Home Necessary?" Consideration was given to the adjustment to changed conditions and adoption of adequate plans, and the closing sessions were devoted to "The New Opportunities for Service Created by the War," in France, the Balkans, Turkey, Austria-Hungary, Italy, and Russia, Bishop Wilson speaking for France and Dr. Mott for Russia. It will be seen that to report such a conference would be impracticable in newspaper or magazine; but the published report will be a storehouse of missionary information. Were it not for the twenty-six years' life of this conference, doubtless the new interchurch movement would have been still merely the dream of a visionary.

THE QUESTION IS WHETHER THE BAPTISTS SHALL
MEASURE UP IN INFLUENCE AND STRENGTH AND
SERVICE TO THEIR NUMBERS—WHETHER THEY ARE
TO COUNT FOR MANY OR FOR MUCH IN THIS DAY?

NOTE AND COMMENT

¶ *Tidings* is devoted in this issue to the work of the Woman's American Baptist Home Mission Society among the colored people. We also give interesting facts concerning the work of the Home Mission Society in its schools, and the missions of the Foreign Societies in Africa, thus indicating something of what we are doing for the Negroes at home and abroad. The account of the work at Olivet Church in Chicago shows what an effect the northward migration of the southern Negroes has had and what added responsibilities it puts upon the Home Mission Societies.

¶ The immigration problem claims attention in Congress. One bill that has been reported favorably from committee would prohibit immigration for four years, with certain exceptions in the case of our allies. The aim undoubtedly is to prevent any further immigration from Germany or what was Austria-Hungary; and there is a strong feeling that it would be a good thing for our country if we could have time to Americanize the alien elements already here before opening the gates wide again to the world—except Japan and China. Perhaps the Peace Conference may have something to say that will aid in settling this vexed matter. Meanwhile, Christian Americanization plans can not be operated too rapidly.

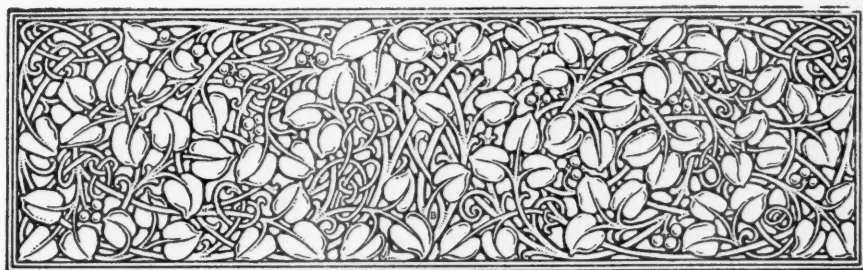
¶ What does it signify when we find a Chamber of Commerce (as in Fort Worth, Texas) advertising the religious conditions of the city as an inducement to capital and settlers. Thus we are informed that in percentage of members attending church and Sunday school regularly Fort Worth leads all cities in the South; that more than one-half the people over ten years of age are church members; that there are 100 church edifices valued at \$2,000,000, with seating capacity of 69,000; that there are 250 resident ministers, representing more than 25 religious denominations; and that the city has one of the most progressive

Y. M. C. A.'s in the Southwest. In short, Fort Worth, in the view of its Chamber of Commerce, which understands the value of publicity, is the leading church and Sunday-school city in its section. Religion is evidently coming into its own.

¶ The Editor joins with the great company of friends and fellow-workers whose hearts will go out in tender sympathy to Mr. and Mrs. Andrew MacLeish over the loss of their noble boy, Kenneth, killed in action as he was engaged in an air combat with the foe. He was reported as missing, and the hope was long entertained that he had been taken prisoner. He was the youngest of the three brothers who were in service in France. Of one thing we are sure, that no American parents have been more patriotic in the giving to country and the world those dearer than life, and none have had braver or better sons on the field of battle. It is for the sake of such splendid sons that we must see to it that no more such priceless lives are sacrificed through war.

¶ If we had said in October *Missions* of 1918, as a caption to the picture on page 747, "Where East meets West in Shanghai, China," instead of Canton, we should have preserved historical accuracy. The modern building, as President White of Shanghai Baptist College properly suggests, is the Customs House, and the other the Old Willow Tea House in Shanghai. The contrast will be worth noting when you visit Shanghai, but the best thing you will see in that wonderful port is our own Baptist College. We are glad the need of making a correction affords opportunity to say this in favor of an institution whose growth and influence and commanding character are only limited by the support we give it.

¶ Realize what the success of the Victory Campaign will mean to the heroic missionaries at the front.



Our Home Mission Schools

FROM THE ANNUAL REPORT OF THE
HOME MISSION SOCIETY FOR 1918



VALUES today are measured in terms of service. As our schools have served, so let them be judged. *Our Home Mission Schools this past year have been party to and a part of the conservation movement* throughout our land. Indeed, they have been obliged to exercise the utmost economy, for the soaring prices of all foodstuffs and the slender pocket-book of the average student have had little in common. The careful business management of the Presidents merits special commendation.

Our Home Mission Schools have been party to and a part of the mobilization of our nation's resources. Complete statistics are not available, but fourteen of our schools for the Negroes report as follows: Teachers in the service, 8; men in service: army chaplains, 2; army Y. M. C. A. secretaries, 14; commissioned officers, 66; in the ranks, 340; a total of 420; while our one higher school for the Indians reports: teachers in the service, 2; men in the ranks, 60.

In addition to giving their best for service at the front, those that still remain at home are "doing their bit" by planting war gardens, buying thrift stamps, conserving food and practicing economy in everything. These Home Mission schools are great power houses, generating life currents that to day are manifested in the students in unlimited loyalty, in patriotic endeavor and in Christian service for the other fellow. These schools are a very real and positive asset to our nation in these critical days.

Our Home Mission Schools are party to and a part of the general rise in the level of attainment — economic, social, moral and religious of the communities they serve. They are supplying fine-spirited, trained Christian leaders for every uplift movement. Their value to the community is widely recognized today. Evidences of effective local cooperation are increasing. The action of the State Convention (white) of North Carolina this last year is indicative of a growing sentiment in the South. The Convention resolves, "That we commend to our State Mission Board with the warmest sympathy, the suggestion that we join hands to the extent of our ability with the President of Shaw University in his effort to provide thoroughly equipped ministers for the Negro Baptist churches among us." The time has come for the North and South to join hands strongly in this training for Christian leadership among the Negroes.

Our Home Mission Schools have been party to and a part of the campaign of Americanization. The institutions for the training of Christian leaders for our foreign-speaking groups have gone steadily on through the year. There have been eleven men in our Hungarian school at Cleveland; twenty men in our Slovak school in Chicago; and twenty-four men in our Russian school in New York; a total of fifty-five earnest young fellows who purpose to throw themselves, as soon as they are equipped, into the work of transforming the old world immigrant into a Christian Americanized citizen of the United States.

Our Home Mission Schools have been party

to and a part of the great enterprise of making "The world safe for Democracy," for they have been at work beyond our own borders in the lands of our Latin-American neighbors, training young men and women in the principles of Jesus as the only true standard for the lives of individuals and also for the lives of communities and nations. To this end our schools for the training of Christian leaders in Porto Rico, in Cuba and in Mexico have been developing young men who are destined to be leaders in those lands in the days to come. The head of our training school in Porto Rico speaks of the high standard of intellectual and moral character of his students. The President of our school in Cuba writes: "Our class is made up of splendid material," and from Mexico comes this word, "There is no institution in Mexico more important nor one in which we are more interested than the Seminary at Saltillo."

It has made no difference whether the school was in the North or in the South, or for what race it was established, or whether it was within or beyond our borders, in every instance it has been doing its bit along basic lines for our country and the cause it holds dearer than life itself.

The Home Mission Society appropriated \$139,255 for salaries and expenses of its schools in 1917-1918. This does not include the salaries of teachers employed and paid by the Woman's Home Mission Society.

The Woman's Home Mission Society had in the year 1917-18, 24 teachers in the schools for Negroes. The appropriations for educational work, including teachers and matrons among the Indians, Italians, Chinese and in Cuba, Mexico and Central America, were nearly \$57,000. The bulk of this total was for the teachers in the Negro schools.

HOME MISSION SCHOOLS — ENROLMENT FOR YEAR ENDING MAY 31, 1918

	TEACHERS					PUPILS			Preparing for College Course	Pursuing Col. Course	Preparing to Teach	In Industrial Work	Preparing for Ministry	Ministerial Train. Course	Conversions	
	White		Negro		Total	Male	Female	Total								
	Male	Female	Male	Female												
HIGHER SCHOOLS FOR NEGROES																
Arkansas Baptist College, Little Rock.....	..	..	9	7	16	258	244	502	..	22	120	..	13	..	..
Benedict College, Columbia, S. C.....	5	13	4	6	28	284	457	741	122	..	159	..	46	22	12	
Bishop College, Marshall, Texas.....	4	8	4	4	20	157	170	327	..	8	..	304	31	23	..	
Hartshorn Memorial College, Richmond	1	9	..	3	13	..	235	235	..	..	..	..	..	..	10
Jackson College, Jackson, Miss.....	..	..	8	8	16	131	199	330	..	..	66	211	..	17	30
Morehouse College, Atlanta, Ga.....	1	1	14	5	21	415	..	415	185	116	37	217	59	43	..	
Roger Williams University, Nashville..	..	..	6	10	16	87	92	179	110	29	90	85	16	10	11
Selma University, Selma, Ala.....	..	..	9	11	20	131	196	327	21	..	70	209	30	20	28
Shaw University, Raleigh, N. C.....	2	5	13	6	26	211	221	432	119	53	25	228	21	4	11	
Spelman Seminary, Atlanta, Ga.....	..	31	..	3	34	..	817	817	52	6	112	817	..	12	3	
State University, Louisville, Ky.....	..	..	7	6	13	68	62	130	22	57	..	26	32	..	3
Storer College, Harper's Ferry, W. Va.	3	6	6	3	18	63	81	144	30	..	..	..	..	..	..
Virginia Union University, Richmond..	7	2	7	1	17	331	12	343	120	79	45	57	136	14	8	
Total.....	23	75	87	73	258	2,136	1,969	4,922	781	370	724	2,154	384	153	125	
SECONDARY SCHOOLS																
Americus Institute, Americus, Ga.....	..	..	5	9	14	43	140	183	81	..	101	..	..	..	..
Coleman Academy, Gibsland, La.....	1	..	8	..	9	136	195	331	..	..	127	..	45	..	..
Florida Baptist Academy, Jacksonville	..	..	8	13	21	189	196	385	..	..	..	155	..	..	7
Jeruel Academy, Athens, Ga.....	..	..	4	6	10	72	170	242	..	..	44	52	6	..	12
Thompson Institute, Lumberton, N. C.	..	..	..	..	..	44	74	118	5	..	47	40	2	..	..
Tidewater Institute, Cheriton, Va.....	..	..	2	2	4	23	49	72	13	..	8	20	..	..	2
Waters Normal Institute, Winton, N. C.	..	..	3	7	10	..	..	279	..	..	94	68	3	..	..
Total.....	1	..	30	37	68	507	824	1,310	99	..	320	436	56	..	21	
MISCELLANEOUS																
Bacone College, Bacone, Okla.....	5	13	..	..	18	..	..	289	..	..	..	32	..	..	20
Colegios Internacionales, Cristo, Cuba..	6	5	..	..	11	140	106	246	42	..	16	..	4	5	..
Grace Conaway Inst., Rio Piedras, P. R.	3	1	..	..	4	7	..	7	..	4	..	3	7	..	..
Mexican Theol. School, Saltillo, Mex...	4	..	..	..	4	21	..	21	..	..	..	21	..	..	..
Total.....	14	19	..	..	33	147	106	532	42	4	16	35	11	5	20
Grand Total.....	42	92	117	110	363	2,811	2,799	6,785	922	374	1,060	2,625	472	158	161	

Negro Heroism in the War

BAPTIST BOYS FROM MOREHOUSE COLLEGE AT THE FRONT

When the full story of America's participation in the Great War comes to be written, a most interesting chapter will be devoted to the valor of the Negro soldiers. Army officers commanding colored regiments are enthusiastic in praise of the work of their men as a whole, and the names of several Negroes have been mentioned in the lists of heroes meriting special recognition.

First Lieut. Malleliou Rush of Atlanta has recently been cited by both the United States and Belgian army commands for repeated acts of gallantry, and official announcement has been made that he is to receive decorations from each. The Belgian's decoration is a mark of particular distinction because it is awarded only to soldiers who have distinguished themselves on more than one occasion. Lieut. Rush was wounded in what is likely to prove the very last battle of the war, fought near Les Mesnils on November 11th, armistice day. In the same engagement, Lieut. Guy Kennedy of the same Negro division, the 92nd, who was also from Atlanta, lost his life. Rush was taken from the battle-field to the army hospital near Marbache. It happened that a Negro, Lieut. Louis Wright, graduate of the Harvard Medical School, is in charge of the Surgical Ward of this hospital and that no fewer than fourteen other members of the staff, including two dentists, are colored men.

The 92nd Division has fairly earned its reputation as a fighting force. It contains probably a higher percentage of Negro officers than any other. Sixteen lieutenants in the division have diplomas from our own Baptist Morehouse College, Atlanta, Ga., and were formerly pupils of John Hope, president of that institution, who under the auspices of the Y. M. C. A. has been working with colored troops in France for several months. Fisk and Howard Universities and Tuskegee and Hampton Institutes are among other schools whose alumni have been rendering excellent service with the 92nd.

One army training camp in the United

States, that at Des Moines, Iowa, furnished 700 Negro officers to the army. Most encouraging results have been obtained from classes maintained by the Y. M. C. A. There are classes for Negroes in each of three huts at the French port of St. Nazaire, to mention only one centre, and the pupils, most of whom had had little schooling previously, have shown themselves eager and apt learners.

In every branch of the service, in fact, the Negro has made good. It is estimated that over 200,000 colored men have been in the American army and have acquitted themselves creditably. Negro social service workers also have done excellent work in ministering to the soldiers in all sectors of the front and in rest camps. About fifty colored men wear the uniform of the Y. M. C. A. Secretaries in France.

America Will Not Forget

The *Literary Digest* of January 18, 1919, tells of the unusual honor bestowed upon a Negro regiment. This complete regiment was cited for the *Croix de Guerre* with the following commendation of the French War Department:

"The 365th Reserve Infantry, U. S. A., engaging in an offensive for the first time in the drive of September, 1918, stormed powerful enemy positions, energetically defended, took, after heavy fighting, the town of S—, captured prisoners, and brought back six cannons and a great number of machine guns."

Although this honor is exceptional the valor described is typical of all our colored troops. In the same article the *Digest* recounts stories of the prowess of other colored troops and ends with these significant words of a wounded Negro soldier:

"We all did our share and we are all glad we did it. This was democracy's war. The Negro troops assumed the burden of democracy along with the white and red troops. We did our share to keep America unchained, and we are all proud we did it. We are sure, too, that America will not forget."

Our Work For the Negroes in Africa

FACTS AND FIGURES CONVENIENT FOR REFERENCE

THE American Baptist Foreign Mission Society has work in Belgian Congo, covering an area of 900,000 square miles with 15,000,000 population. This area is about the size of Texas, California, Montana, Colorado, Arkansas and New Mexico combined.

In this great field we have ten mission stations. We give the name of the station, year when organized, staff, and statistics, taken from the Guide Book for 1918-19, which every church should have in its missionary library. Teachers and workers supported by the Woman's Foreign Mission Society are indicated by a star.

STATIONS IN THE CONGO

Banza Manteke (Mān-tā'-ka) 1879. Reached by three and a half hours' rail and eight hours' caravan journey. Station, located five degrees below equator, has elevation of 1,700 feet above sea, between Congo River and railroad. There are 62 primary day schools in the villages, enrolling over 3,000 boys and girls. Thousands of treatments are given yearly in a small dispensary, and hospital about to be built. Population in field, about 15,000; church members, 1,946; baptisms, 243; schools, 65.

Buildings: Chapel; dispensary; mission bungalows. Staff: Rev. Henry Richards, assisted by Mrs. Richards; * Miss Frances A. Cole, in charge of station school. At home: Judson C. King, M.D., and Mrs. King; Rev. C. H. Harvey, Mrs. Harvey.

Kimpese (Kīm-pā'-sē) 1908. On the railroad, about 100 miles from Matadi. Seat of Congo Evangelical Training Institution in which American and English Baptists unite. The men are taught gardening, carpentry and brick-making, as well as book subjects. They bring their families with them so that the women may be trained to teach the women of the villages and help their husbands in the school work. Children of the students are put in practise schools in which some normal methods are taught. New buildings are greatly needed.

Buildings: Three mission residences; several small buildings containing class-rooms and students' dormitories. Staff: Rev. S. E. Moon and Mrs. Moon; *Dr. Catharine L. Mabie.

Lukunga (Lū-kōōng'-ga) 1882. Fifty miles north of Kimpese, consists of homes of the missionaries, a brick chapel, storehouses and various smaller buildings, situated on a small hill. Beyond a strip of tall grass and trees, the home of elephants and other wild animals, rises a higher range of hills. There is a boarding school for boys and girls enrolling 80 or 90 pupils. The missionary also does much itinerating. Popu-

lation in field, 10,000; church members, 300 baptisms, 47; schools, 49.

Buildings: Chapel; mission bungalows. Staff: Thomas Hill, assisted by Mrs. Hill.

Matadi (Mā-tā'-de) 1880. 110 miles from mouth of Congo River, at head of ocean navigation. Starting point of Congo railway which extends for 250 miles around the cataract region to Stanley Pool. All our missionaries land here to take the railway at least part of the way to their stations in the interior or on the lower Congo. Population in field, 2,000; churches, 2; members, 335; baptisms, 123; school, 1.

Buildings: Dispensary; mission bungalows; book room. Staff: A. Sims, M.D., D.P.H., mission treasurer and in charge of station.

Mukimvika (Mū-kim-vē'-ka) 1882. On southern bank of the mouth of the Congo, in Portuguese territory. Large medical work done here.

Buildings: Mission hospital; two bungalows for residence of missionaries. Staff: F. P. Lynch, M.D.; Rev. A. L. Bain, Mrs. Bain.

Ntando-Ikoko (Ntun'-do Eko'ko) 1894. New site of former station Ikoko, fifteen miles south on eastern shore of Lake Tumba. Over 600 miles from the coast and just south of equator. Situation more accessible and healthful. Church membership of about 500 includes people from 27 outposts. Fifty evangelist-teachers employed in district who preach in the villages and conduct little primary day schools. School of a little higher grade in the station, a mission press, small dispensary and large medical work. A steam launch is of great help in touring. Population in field, 100,000; church members, 490; baptisms, 22; schools, 36.

Buildings: Chapel; dispensary; mission bungalows. Staff: Rev. A. V. Marsh; Hjalmar Ostrom, M.D., assisted by Mrs. Ostrom; Rev. W. E. Rodgers and Mrs. Rodgers; Rev. Joseph Clark; *Miss Edna Oden, girls' school. At home: Mrs. Joseph Clark.

Palabala (Pā-lā-bā-la) 1878. Oldest station of our Society in Africa, located near Congo River, fifteen miles above Matadi. Work united recently with that of neighboring field of Banza Manteke. Population in field, about 15,000; church members, 474; baptisms, 27; schools, 15. Buildings: Chapel and mission house.

Sona Bata (Sōna Bā'-ta) 1890. In the district there are 14 churches with combined membership of nearly 800. Seven are self-supporting. Five Sunday schools with 400 to 500 enrolled. 40 primary day schools taught by men prepared in Sona Bata Training School, which has 16 men enrolled. Also a station boarding school where brightest boys and girls from outstation schools receive three years' training. Population in field, 80,000; churches, 23; church members, 1,373; baptisms, 277; schools, 131.

Buildings: Two frame mission houses; frame dispensary; brick school building; girls' brick dormitory; two brick dormitories for boys; brick industrial building. **Staff:** Rev. P. Frederickson, assisted by Mrs. Frederickson; Rev. P. A. McDiarmid and Mrs. McDiarmid; Rev. Thomas Moody and Mrs. Moody; Rev. J. E. Geil and Mrs. Geil.

Tshumbiri (Chūm-bē-rī) 1889. On bank of main Congo River, 450 miles from sea, 180 miles above Leopoldville. Large day school, besides both girls' and boys' boarding schools with attendance of fifty; also preparatory school. Native church entirely supports both schools and preaching in 22 outstations. Population in field, 30,000; church members, 347; baptisms, 49; schools, 24.

Buildings: Small brick chapel; two residences; brick girls' dormitory; temporary dispensary; boys' dormitory; shop. **Staff:** Rev. L. F. Wood, assisted by Mrs. Wood. At home: Rev. P. C. Metzger and Mrs. Metzger.

Vanga (Vān'-gá) 1913. Station most recently opened; on Kwilu (Djuma) River and steamer service makes transport of goods above Stanley Pool comparatively easy. Results of three years' work beyond expectations. Work has grown through efforts of converted school boys. There are 165 boys in the school, number limited only by capacity. Population in field, 100,000; churches, 2; church members, 42; baptisms, 5; schools, 6.

Buildings: No permanent buildings,—only mud huts.

Staff: Rev. W. H. Leslie, M.D., in charge of station, assisted by Mrs. Leslie.

Appropriations for Work in Africa

The total appropriations of the Foreign Mission Society for the work in the Congo Mission last year were \$67,641, divided as follows: Palabala, \$2,466; Banzah Manteke, \$7,438; Matadi, \$6,315; Lukunga, \$5,535; Mukimvika, \$4,657; Tshumbiri, \$3,225; Sona Bata, \$6,916; Ikoko, \$19,316; Vanga, \$3,865; Kimpesi, \$5,913; undesignated, \$1,991.

The appropriations of the Woman's Foreign Society for Africa last year totaled \$9,729, of which \$3,000 was for buildings. The Society's workers are Miss F. Cole at Banza Manteke; Mrs. J. Clark at Lac-tondo; Dr. C. L. Mabie at Kimpese; Mrs. T. Hill at Lukunga; Mrs. A. L. Bain at Mukimvika; Mrs. P. Frederickson, Palabala and Sona Bata; Mrs. L. F. Wood at Tshumbiri; Mrs. W. H. Leslie at Vanga. All are engaged in school work except Miss Cole and Dr. Mabie.



CONGO STUDENTS' WIVES PREPARING THE EVENING MEAL

Messages for the Missionary Meeting

A Chinese Christian Wedding

From Rev. A. F. Ufford comes the following interesting story of the combination of old Chinese customs and the Christian marriage ceremony.

Tsong Kyien-ming and his sister, Wu Sao Sao, are the only Christians in a family of eleven, although the father is an inquirer. When Tsong Kyien-ming's second brother took unto himself a wife it was a time of severe testing for the Christian brother and sister.

The parents wanted both the heathen and Christian ceremonies, but Tsong Kyien-ming stood out strongly for the Christian service. The non-Christian members of the family objected to having only the Christian service, on the ground that there was not enough life in it. They supposed that at a Christian wedding the contracting parties stood up and had a prayer offered, and that this comprised the whole ceremony.

For several days the issue was uncertain. The pastor of the Shaohsing church had been asked to perform the ceremony, but would not consent if it was to be merely something tacked on to the Confucian service. Finally five days before the wedding day the old mother gave in. It was decided to have only the Christian service.

Then Tsong Kyien-ming used his wits to work out a ceremony that would satisfy the members of the family who wanted something with a little life in it. Chinese weddings, since the time when the memory of man runneth not to the contrary, have been noted for their noise. The term that best describes the occasion can be translated freely as "a hot and noisy time." There must be plenty of music on the wedding day.

There is another custom which might not appeal so much to Westerners, but which has a strong hold on Shaohsing people, the plan of having the guests assemble the night before and the ceremony taking place at daylight or before. This good old custom Tsong Kyien-ming made no effort to alter. He gave a program for his brother's wedding which pleased the

heathen members of the family who wanted it "hot and noisy" as well as met every requirement of a Christian service. The blending of the old and new pleased everybody.

The marriage service follows:

The gathering was called to order by the ringing of a bell, and the announcement of the program was followed by flute and organ music. First the men and then the women guests were seated, and the witnesses and middlemen took positions facing the south. After the bride and bridegroom had been given in marriage they stepped forward, and the marriage hymn was sung. Then the pastor of the church read Scripture and gave an address on the meaning of marriage, which was followed by a prayer and blessing.

To musical accompaniment the bride and bridegroom bowed first to the assembled company, then to the elders on the bridegroom's side, and then to the male guests. The couple thanked the guests for their congratulations and the service was closed by the ringing of a bell.

Christianity in Assam

BY REV. JOHN FIRTH OF NO. LAKHIMPUR

I find myself continually wishing to know what is the thought, expectation, intention and hope of our Indian Christians; and from a close intimacy with them for many years, I conclude that there are very few, if any, mere pretenders among them.

There is considerable of a class among them who think they have eternal life, and will go to heaven when they die, but have no expectation, or intention, of living the Christian life such as is lived by the missionaries. Their idea of the Christian life for them is that "in a country like this" it is only to be expected that the natives of the country will frequently fall into the ways of fornication and drunkenness.

Nine tenths of the work of the missionary when on a tour of the churches, and nearly all of his sorrow, is caused by this class of church members.

The great majority of our Christians are of quite a different mind to any such abominable thought. Their expectation is in Jesus. Their intention is to serve and obey Him. Their hope is of a triumph over sin in their own hearts no matter what is the color of their skin or what was the condition of their ancestors or what may be the effect of a tropical climate on the human mind or body.

Therefore they fully expect that Christianity is here to stay; that nothing can ever shake it out of this land; that Indian Christians can live holy lives, and build, as did the apostles, Baptist churches.

These Christians find a real joy in building meeting-houses, paying the salaries of pastors, supporting missionaries from among themselves who preach Christ to the heathen.

A Gallery of Trophies

BY REV. A. F. GROESBECK, SOUTH CHINA

At the end of the second year of our Five Year Program we found that so far as education is concerned we had long passed the goal of the fifth year. Whereas thirteen years ago we had nine pupils under Christian instruction we now have nine hundred.

The Chinese government has decorated with silver medals all those who have contributed a hundred dollars or more to our school, which shows that there is no ill-will in official circles toward it, even though it be avowedly Christian. Ours is the only school in the country thus honored. Not satisfied with this, the magistrate and superintendent of schools have recommended that the missionary be given a gold medal in recognition of his services to education. I certainly appreciate the good-will and friendship that the recommendation expresses.

During the summer we have held a session for all students in our own school who need to be brought up in their Chinese, English or mathematics, and for tutoring other pupils for entrance into high schools and academies. Our school is now recognized to be by far the best school in the country, but we want to make it even better.

Usually a school must pray the country

magistrate a number of times before he condescends to grant an examination of the school. We requested his honor but once to come, and he was so anxious to do us the favor that he set a date three days ahead of time. After the examination our official felt so pleased that he stayed around the rest of the day just to visit.

The magistrate of the country south of us when passing through Chaoyang makes it a point to stop at the school. The same is true of his secretary and the judge of the court. The latter assures us that he is going to present the school with a banner to set forth our merits, and show his appreciation of our work.

A Missionary's Request

"We have great hopes for enlarged forces after the great struggle is over. Meanwhile do not forget to pray for these limited numbers struggling for the redemption of a people oppressed by sin and superstition." That is a missionary's message to be heeded by many earnest intercessors.

A PRAYER

BY ALFRED NOYES

Thou whose deep ways are in the sea,
Whose footsteps are not known,
Tonight a world that turned from Thee
Is waiting — at Thy Throne.

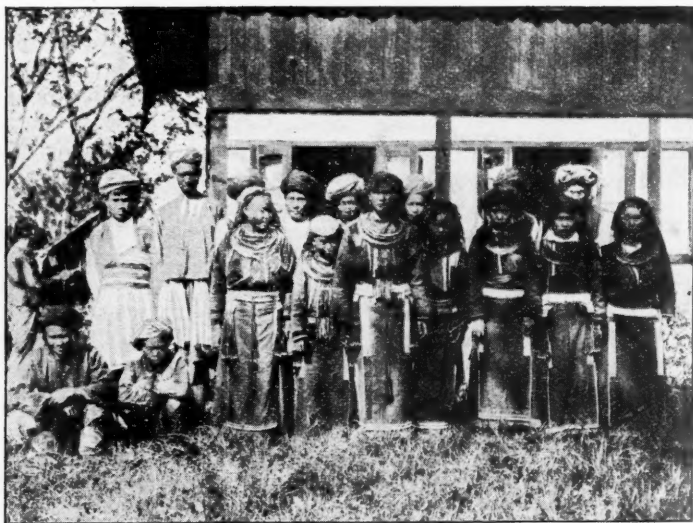
The towering Babels that we raised
Where scoffing sophists brawl,
The little Antichrists we praised —
The night is on them all.

The fool hath said. . . . The fool hath
said. . . .
And we, who deemed him wise,
We, who believed that Thou wast dead,
How should we seek Thine eyes?

How should we seek to Thee for power,
Who scorned Thee yesterday?
How should we kneel in this dread hour?
Lord, teach us how to pray.

Grant us the single heart once more
That mocks no sacred thing,
The sword of Truth our fathers wore
When Thou wast Lord and King.

Let darkness unto darkness tell
Our deep unspoken prayer;
For, while our souls in darkness dwell,
We know that Thou art there.



LISU, AT MYITKYINA, BURMA

The Lisu of Northern Burma

THE latest tribe in Burma to come under the influence of Christianity are the Lisu. They inhabit the upper reaches of the mountains in the far northern part of that province, so important in Baptist missionary history. The coming of the Lisu is a particularly bright spot in the development of the mission work of the Foreign Society, for it marks the close of a complete cycle in missionary endeavor. The Lisu are being converted by Karen missionaries, sent to them and supported by the Karen people of Lower Burma, who themselves were crude, savage, heathen people no more than two generations ago. Thus has the seed planted by the brave company of missionary pioneers matured and borne fruit. Those whom we were striving to Christianize only a short time ago are now in turn carrying their Christian faith to the poor and needy. The labor of their representatives among the Lisu is just as truly missionary work as any ever carried on by American or European Society; they are missionaries to the Lisu. Their work is under the general supervision and helpful counsel of our missionaries at Myitkyina, Mr. and Mrs. Geis, and later, Miss Stella Ragon.

The Lisu people are strongly Mongolian

in type and character. From their lofty homes they can look across into that rugged, mountainous China from which their ancestors came. They are one of those outlying Mongolian tribes which form the barrier between the great civilization of China on the East and the splendid and entirely different Indian civilization to the West.

Their life is simplicity itself. The fact that they live so high up and in such precipitous places prevents very extensive cultivation. They have their upland rice, chickens, and whatever game they can secure to eat. Their clothes, unlike the light, airy garb of Lower Burma, are thick and heavy, to keep out the cold. They weave their own cloth, and dye it, in colors that are probably dictated by what nature will afford, but which are quite harmonious and in good taste—white, black, and light blue. A glance at the picture will show their love for beads and trinkets, which they wear in long strings over their shoulders and around their waists. The men always carry long, heavy knives, as a protection against wild animals and to cut bamboo and perform a thousand useful offices.

The Lisu are animists, believing that

they are subject to the rule of evil spirits which dwell in trees and rocks. To the wrath of these spirits are attributed the plagues and misfortunes which visit the people, and their worship consists of offering petitions and sacrifices to these malign spirits, to appease as much as possible their fearful anger. There is not an elevating or hopeful element in their religion. Consider, then, what a blessing, what an incalculable relief, must come to them in the assurance of the presence of a great God, who loves them and desires only happiness for them. This news is

being spread by the Karen, Ba Thaw, and his new associate from Lower Burma. Ba Thaw, marked with a cross in the photograph, has completed the translation into Lisu of a catechism, the Gospel of Mark, and about fifty Gospel Hymns, and now is at work on other literature. The Lisus were represented for the first time at the All Burma Baptist Convention last autumn, when they made a great impression upon the representatives of the other tribes in Burma. There are already more than five hundred Lisu Christians. *(Photograph by C. G. Fielder.)*

CHURCH BUILDING WITH A VIM

The following accounts taken from recent missionary letters make a splendid answer to those belated and inflated Americans who find it so easy to lump all Oriental Christians under the contemptuous phrase, "Rice Christians." If these be rice Christians would that we could import some for use in this country.

A new church project was recently on hand in Korea, and F. E. C. Williams of Konju, telling of it, says: "The women have been saving their 'holy rice' money toward the new church building. ('Holy rice' is the rice which the women save out of the daily food and bring to the church on Sundays as an offering for the pastor's salary or for other worthy causes in the church.) In this way \$25 has been saved, which, together with another \$25 given by a member of the Church in the Denver District at home, is about all the cash used for the building. The men and boys of the Church worked over 140 days, and the non-Christian neighbors worked 70 days when the church was built. The little boys carried water and helped mix the mud for the walls. The walls are of mud plaster on wicker work made with broom corn stalks woven with rice straw rope. This is strengthened by wooden staves fastened between the corner posts of each eight-foot kan. The roof is thatch and the doors and windows are wood lattice covered with Korean paper. The walls need to be papered on the inside, after which these dear people will have a nice little church 16 feet by 32 feet, two rooms of which can be used for the pastor when he is visiting the group."

In the Philippines, too, the same spirit is shown.

"As great things have been taking place in

the world at large, so encouraging things have been taking place in the heart of East Paganasinan, P. I. The war hits us in this far-away land as it does you at home. Building materials have doubled and trebled. But we had a church to build, a church for a good-sized congregation, for conventions, conferences and institutes.

"The committee met. Why not build a permanent church of white-ant-proof timber? They said it was possible. I explained that they must not expect the mission to build the church. But I could furnish, I told them, thirteen barrels of cement, iron bars, bolts, nails, and roofing, and said I could not pay for labor and make the money reach. They grew enthusiastic. 'We will do the work,' they said. They hauled the cement in their little clumsy ox-carts from the railroad station, twenty kilometers. They collected carpenters' tools and made boxes for seventeen concrete piers. We had a jolly time whistling and singing hymns while mixing concrete, some bringing stones, others carrying water or shoveling sand or setting boxes. A week from the beginning of the work, the piers were drying, waiting for the posts.

"It was a gloriously picturesque and restful spot, by the side of a cascade stream, where our grass huts were quickly and skilfully set up. Our blessed camp, what a sweet memory it will make! The singing of the stream, the cook's boulder stones, the huts, a refreshing dip in the pool, the savor of cooking, the primitive table service, the evening for hymn singing, prayer and a night's welcome sleep,—all this we will never forget. The work was hard, the timber was tough, the climb from camp to the timbers was an ordinary day's work in itself. But the steady chop, chop, the rush and roar of the fall of the majestic giants of the forest, the crackling of the twigs under foot, the call of a bird, the halloo of the scattered men, the lusty cheer as a log crashed downward to the stream bed made up the music of the day's work."

THE HIGH COST OF LIVING AND MISSION WORK IN JAPAN

Here are some illuminating figures taken from the accounts of a Japan Mission household:

Average increase in living expenses from 1913 to 1918, 81.2%.

Decrease in missionary salary due to exchange rates, 5%.

And here are some of the items of increase, that will interest American housewives and show how prices in Japan correspond with prices of staples here. Remember that the yen is one half the value of our dollar:

ITEMS OF INCREASE			
Article.	Price in 1913	Price in 1918.	% Increase.
Sugar.....	Y 0.16 per lb.	Y 0.23 per lb.....	43.7
Chickens.....	0.82 apiece	1.50.....	83.0
Potatoes.....	0.02 per lb.	0.04½.....	125.0
American Flour.....	3.50 per 48 lb.	9.00-10.00.....	150.0
(American Flour not obtainable now.)			
Japanese Flour.....	2.75 per 48 lb.	5.50.....	100.0
*Rice.....	0.22 per "sho"	0.33½.....	51.5
Pork & Ham.....	0.26-0.35 per lb.	0.50-0.65.....	92.3 & 85.7
Beefsteak (2 grades).....	0.40-0.70 per lb.	0.60-1.50.....	50.0 & 114.3
*Butter.....	0.75 per lb.	1.15.....	53.0
Soft Coal.....	11.00 per ton	35.00.....	218.0
Hard Coal.....	Not Obtainable.		
Crisco.....	0.80 per 1½ lb.	1.20 (?Not obtainable).....	50.0
Condensed Milk.....	0.25 per tin.	0.45.....	80.0
Peanuts (staple).....	0.28 per "sho"	0.60.....	114.2
Shoes.....	10.00 pair	17.00-18.00.....	75.0
Milk — Varies in different places, but increase is at least.....			
			25.0%
Fruits — Average rise of 33½%.....			
			33.3
Wages for labor also vary, but 30% is conservative for the rise.....			
			30.0
Clothing — General rise of 50%.....			
			50.0
Average percentage of increase in price, 1913-1918.....			
			81.2

* The items starred have undergone extraordinary increases since this Annual first went to the printer. Rice is over Y1.00 per sho in many places, and serious popular disturbances have resulted, details of which are suppressed. Exchange has also taken an alarming turn, so that the decrease in the Missionaries' salaries is already considerably more than the 5% noted above.

The above are staples. High prices have affected living in America as well, but wages have increased there. Missionary wage scales were as close to the minimum as possible before the increase, and as shown above, the actual income of the missionary has decreased in the five years shown and is decreasing more rapidly than ever. The American housewife has a large number of substitutes at her command — the housewife in the Orient has practically none available. The missionary housewife is expected to do missionary work and must largely leave the preparation of food to helpers who cannot understand or learn the use of substitutes.

During the past two years every Missionary has had his work appropriation cut twice: in 1916-7 there was a Y200 cut all around, and in 1917-8 there was an additional cut of 4½% all around.

Our Japanese workers have received no increase of wages — some are in desperate straits.

Unless the Mission's income, as well as the missionaries' salaries, is soon increased, we shall be forced to discontinue long established work and discharge tried and faithful workers. What shall be done with educational and institutional work, care of property, pioneer preaching places, administrative expense, our share of union movements, etc.?

The answer to this question is:—

"Lift high his royal banner,
It must not suffer loss."

We in the home land must give more generously than we have ever dreamed before, that our forces on the field of battle may not suffer defeat.

A New Version and a Prediction

The Revised New Testament In Japanese

Japanese Baptist churches are spreading the news: "Kai Yaku seisho ga deta" (the revised Scripture is out). They refer to the revised Japanese New Testament, recently published by the British and Foreign Bible Society of Kobe, Japan. This Bible,—which appears in the familiar beautiful form of an English Testament except for the strange lettering on its cover and contents and a type slightly larger than is common to the English version,—represents seven years of work by a group of the most scholarly Japanese and foreign Christians in Japan.

In 1910, the Permanent Scripture Translation Committee in Tokyo organized a Revision Committee consisting of four Japanese and four foreigners. Among the latter was Dr. C. K. Harrington, representing the Baptist denomination. The other members of the committee were Rev. Umenosuke Bessho, Rev. C. S. Davison, B.D., Right Rev. H. J. Foss, D.D., Prof. Toraichi Fujii, Dr. D. Crosby Greene, Rev. Masue Kawazoe, B.D., and Rev. Takayoshi Matsuyama. Dr. Greene was chosen chairman, and Mr. Beesho and Dr. Harrington secretaries. On the death of Dr. Greene in 1913, Dr. D. W. Learned was elected to take his place.

Dr. Greene and Mr. Matsuyama of this committee had both had a large part in the preparation of the first standard version of the Japanese New Testament given out by the Yokohama Translation Committee in 1879. The revised version is a new translation, however, rather than a mere revision of the first version. The work has been done directly from the Greek text of Dr. Nestle's B.F., B.S. edition, compared with various translations in English, French, German and Chinese. Three independent Japanese versions have also been consulted: the Baptist version, originally made by Dr. Nathan Brown, 1875-9, and revised by Dr. F. G. Harrington, in 1901; Bishop Nicolai's version; and a Roman Catholic version by the Rev. E. Raguet, a Belgian priest, 1910.

The revisers today work under much

more favorable conditions than their predecessors, for they have at their command not only a more intimate personal knowledge of the Japanese, but a language to handle which in itself has acquired a larger and ever more expressive religious vocabulary. The style adopted is as before the classical form, but archaic words have been discarded and a closer approach made to modern Japanese. It will therefore appeal to the understanding of a much wider class of the people, and help essentially in the evangelizing of the masses in city and country.

English to be Universal

There are many reasons for believing that English is to be the universal language; and that by and by it will not be necessary for missionaries to spend years in mastering languages and dialects. Here are some evidences of what is going on:

For the past fifteen years English has been taught in the public schools of the Philippine Islands. Information recently published by the Department of Public Instruction shows that they have now 621,000 pupils in 4,386 schools, with 488 American teachers and 10,214 Filipino teachers. All of these pupils are taught in English. The text books, with illustrations in some cases on Filipino life, are in English. In due time we shall have all of the Filipino boys and girls, who now speak various dialects, familiar with the English tongue. This will make available a wealth of literature which it would take many years to translate into the different dialects. It will make possible the use of graded Sunday-school literature in English, and various Sunday-school cards and charts produced in America.

The same thing is true in other parts of the Orient. In Malaysia, English is used more widely because it is taught in the Christian schools. At the Methodist Preparatory School at Singapore some twenty-nine dialects are spoken by pupils who have come from all parts of Malaysia, but all of these pupils are taught English.

THE HELPING HAND

EDITED BY HELEN BARRETT MONTGOMERY

A GREAT PLAN

PREPAREDNESS PROGRAM AND CAMPAIGN FOR RECRUITS

At the recent meeting of the Federation of Woman's Boards for Foreign Missions in North America a great plan was launched in the adoption of the Report of the Committee on Publicity, of which Mrs. Henry W. Peabody is chairman.

The report, given below, contemplates nothing less than the launching of a series of great recruiting meetings to be known as

THE RAINBOW DRIVE

Hardly had the plan been adopted when Philadelphia and Washington were in a race to see which could organize first. Philadelphia with its well-known precipitancy of action held its rainbow supper in which some two hundred professional women sat as invited guests, a few days before the big Washington meeting. Other cities are clamoring for similar meetings by which to rouse the women of the country to the need for overseas units in the greater campaigns for the Kingdom which do not end with the signing of the Peace Treaty.

The plan is so clear and simple that it could be carried out in any good-sized town where the women of the various churches would come together to plan for it. The report follows:

PREPAREDNESS PROGRAM

Women have made a new record in war. Are they ready to make a new record in missions? We have learned how to give for war. How can we learn to give for missions? The Program for War was, *First Volunteers*. When the boys marched away hearts were opened and people were eager to give to Liberty Loan, for War Work, for Red Cross. There is a great financial drive planned for all mission causes; this on which we may enter in a few months. Recruiting for missionaries should precede the drive for money. Our plan includes:

1. A RECRUITING CAMPAIGN: This is not to supersede or interfere with the plans for reaching

college girls, but there are thousands of women now graduates of colleges with experience as Doctors, Teachers, Nurses, Music Teachers, Christian Workers, Social and Welfare Workers. Our first call must be for these. They could go now. There are many who are demobilizing. We can reach them only by a united effort, a prayerful effort, through which they are led to look on the fields.

2. PUBLICITY PLANS. (a) By meetings of professional women of the type who might be valuable in mission fields. These meetings to be held with a supper. (b) By addresses at such meetings planned in some respects along successful war lines. Speakers' terms should include a veteran (board leader or missionary); a new recruit or volunteer; and a recruiting officer who will be supplied with posters, rainbow leaflets and pledge cards.

3. LOCAL COMMITTEES. In addition to the teams sent out under direction of Boards, local committees must be formed in cities where the campaign is on. These are from all the churches. Their work is to secure a place for such a meeting, appoint groups to secure the presence of professional women—not through public announcement but by personal invitation. They will arrange for a Rainbow quartette of girls to lead the songs. They will secure patronesses who will help to pay for the supper and will be present to secure the inspiration. Women of means will not grudge \$5.00 each for this. Six Four-Minute women must be secured to answer the questions: Who, Why, When, Where, How and Wherewithal. A group of "Canteen" workers will help to serve the supper. We must not fail to have groups organized for prayer for the meeting—that God will call the right ones to enlist in foreign service.

4. MATERIAL FOR BOARDS:

(1) Posters. The series of seven posters in color present the needs as follows:

1. A Call to Prayer
2. Rainbow Poster
3. For Christ and the World—"Lend, Give, Join, Send, Go"
4. To Doctors and Nurses—"A Message from Edith Cavell"
5. To Teachers—"Democracy is Not Enough, it Must be Christian"
6. The Federation Poster—"Federated to Fight for 500,000,000 Women"

7. The Book Poster—"A Crusade of Compassion"

(2) *The Rainbow Series:*

Who? Why? When? Where? How? Wherewithal?

An artistic envelope containing six leaflets in color with answers to those questions which naturally arise in the minds of women who have never considered foreign service. These consist of 800 words each and form the basis for the speeches of the Four-Minute women.

(3) In the envelope is included a sheet of hymns—our marching songs—all familiar.

(4) The Prayer and Pledge Card is also enclosed in the envelope. The appeal will be made by the Recruiting Officer, who should be a woman of intelligence, spiritual power and appeal.

5. THE PROGRAM

1. Supper; a simple, attractive meal to which professional women are individually invited. Patronesses will defray expense, each paying for herself and her guests—the professional women whom she has invited.

2. Singing.

3. Appeal from a Veteran, a strong missionary speaker, Board Worker or Missionary, 15 or 20 minutes—topic: "The Call of the World Today."

4. Six Four-Minute Women answer the questions—Who, Why, When, etc., getting points from Rainbow Series.

5. Singing.

6. Recruiting Officer presents the call of the King, displays posters, and presents Pledge Cards. This is made a serious, prayerful call and each is asked to take home the souvenir envelope at her plate containing the leaflets, and to sign at least one of the pledges contained; these having been already read and explained by the recruiting officer.

6. FINANCE: The Local Committee in large cities, as in the Jubilee, will plan for local expenses.

7. ORGANIZATION: The Executive Committee of the National Federation will appoint a committee to act as a Central Committee to arrange for the territorial divisions. These will be determined by the location of groups of Boards, and will include such centres as Boston, New York, Philadelphia, Chicago, Nashville, Pittsburgh, the Pacific Coast, and other Divisions.

The Boards in each territory will each appoint two or more women on the Rainbow Committee for that territory. They will add leading district or state representatives of denominations not represented by Boards. This Committee will decide which cities shall be visited, and communicate with them; it will also select and train the team or teams, and furnish full instruction to the local committees. It will secure Posters, Rainbow Literature, and make clear and enthusiastic presentation of the plans in the religious and secular press, giving the facts regarding the needs of the women of non-Christian lands and stating the need and type

of workers, and the great need of larger gifts. The Rainbow Committee will suggest special services of prayer in all the churches for this campaign. It will ask local committees to present the plan to pastors and secure their cooperation through sermons.

A service flag should be presented to each church by the local committee. Such a flag will be designed and the pattern furnished. One church that sent 145 recruits to war has not one star on its missionary service flag. A set of all seven posters may be secured from Women's Foreign Mission Boards, put up in a mailing tube, price 50 cents. The Rainbow colored envelope, containing the six leaflets and prayer and pledge card with hymns, can be furnished for 5 cents each.

Other suggestions will be received gladly and made a part of the plan if possible. It is hoped that this program will begin at once and continue through April, until all the cities of first and second size have been reached.

Much will depend on the enthusiasm, intelligence and prayer brought to the task. Think what it would mean to tired workers in the trenches out on the far-flung battle line, to hear the sound of the marching feet of a new army of occupation. Think of those who have been not four but forty years at the front. Think of closed hospitals for lack of workers. We know what American boys did as an army of relief on the West Front. Have we heroism equal to theirs?

"After the roar and crash of war, after the blood and tears, God's bow of promise, His everlasting covenant, may span all the seas. We women may help to make the rainbow. Our moment in the world's history is come. The day of witnessing is here."

THE POSTERS

The scene in the Federation when Mrs. Peabody displayed the proofs of the beautiful posters in two colors was electric. In order to secure the very low price of fifty cents for the set all wrapped in a mailing tube and post-paid, it was necessary to subscribe for 5,000 sets. In less than a half-hour 15,000 sets were ordered by the representatives on behalf of the Boards included in the Federation.

The nation ought to be sown with them as it was with the Liberty Loan posters. A fine program could be arranged with the posters and the rainbow leaflets as a basis in all the innumerable smaller cities and villages where the big plan cannot be carried out. One could be displayed each week on the church bulletin board in front of the church as the Liberty Loan posters

were. A set could be displayed in the high school, in the hospital, the library. Many banks and stores would use them. A set could be mailed to your favorite missionary to use in the schools of India, China, Japan or Africa.

Was my faith too great when I said that Baptist women would need 1500 sets? Surely we need a set to put up every Sunday school room; to display at every basket-meeting and association.

Won't you help exhaust the edition?

A SUGGESTION

All who desire to present a set to a missionary, send fifty cents to Miss Marion Clapp, Room 704, Ford Building, Boston, Mass., telling her the name of your first choice in missionaries. If all orders come in to this one place there will be no duplication. Won't the missionaries be excited to know how all the Boards are putting up this earnest campaign for new units of an overseas army of peaceful penetration in the name of Christ.

OUR SYMPATHY AND LOVE

The news of Kenneth MacLeish's death has come with almost the shock of a personal bereavement to the thousands of Baptist women who know and love Martha MacLeish, our beloved chief of the Home Administration Department.

We have always gloried in her leadership, been proud of her great ability, have rejoiced in her rare and sunny personality; but since the war demanded of her the gift of her three strong sons we have felt a dearer, nearer love and gratitude as her calm, unshrinking courage and hope have called us all to new heights of faith and sacrifice.

During the months of suspense she has kept unfalteringly at her task, has refused to fear until she knew, has steadily drawn on her reserves of faith in the conviction that God would never allow her account to be overdrawn.

Now that the agony of suspense is over and the living sacrifice has been poured out on the altar of humanity, her faith holds unshakable, her eyes are still to the hills, her heart still enlisted in the army that Christ leads for the peaceful conquest of the world for which He died.

We offer her our love, we pledge her our devotion. We will work and pray as we have never worked and prayed before that our great Society, under her leadership, may finish its year with rejoicing, having

accomplished the task which we set for ourselves to do.

To her and her dear family we offer a tribute of grateful affection and sympathy in which all the women of our great denomination join.

For the Society,

HELEN BARRETT MONTGOMERY,

LUCY WATERBURY PEABODY.

THE LEAGUE OF INTERCESSORS

A Prayer

ALMIGHTY GOD, whose compassions fail not, and whose loving kindness reacheth unto the world's end; We give Thee humble thanks for all the great things Thou hast done and art doing for the children of men; for the opening of heathen lands to the light of Thy truth; for making paths in the deep waters and highways in the desert; for knitting nation to nation in the bonds of fellowship; and for the planting of Thy Church in all the earth. O merciful Father, in Whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and more perfectly to know Thee; through Jesus Christ our Lord. Amen.

"Then let my feet be swift to run for Thee,
My hands essay Thy lowliest work to do,
My heart be warm with love, my gladness be
To hear Thy voice, and know its summons true:
And still where Thou shalt summon I may
go,
O Friend Divine, thrice blest to serve
Thee so!"

—Margaret Sangster.

"According to the Biblical writers religion meant one thing, and only one—communion with God. It is essentially and intensely personal. Its primary and insistent demand is, that consciousness of God, and the self in relation to Him. It is not the mere assent of the intellect to the statement that God is, or even, that God is good. It is the vivid realization of God and of his love, and the conscious and deliberate throwing of ourselves back upon him and his power. . . . The deepening of this communion is the greatest need we have."

BIBLE READING FOR CIRCLE MEETING

Leader:— Be glad in the Lord and rejoice ye righteous, and shout for joy all ye that are upright in heart.— Psalm 32 : 11.

Response:— I will be glad and rejoice in thee: I will sing praise to thy name, O thou Most High.— Psalm 9 : 1, 2.

Leader:— Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness.— Psalm 97 : 12.

Response:— Surely I will remember thy wonders of old: I will remember the years of the right hand of the most High.— Psalm 77 : 10, 11.

Who is like unto Thee, O Lord, glorious in holiness, doing wonders?— Exodus 15 : 11.

Leader:— Rejoice in hope of the glory of God.— Romans 5 : 2.

Response:— The Lord is my portion saith my soul: therefore will I hope in him.— Lamentations 3 : 24.

I will hope continually, and will yet praise him more and more.— Psalm 71 : 14.

Leader:— Let all those that put their trust in thee rejoice: because thou defendest them: let them also that love thy name be joyful in thee.— Psalm 5 : 11.

Response:— For thou, Lord, wilt bless the righteous: with favour wilt thou compass him as with a shield.— Psalm 5 : 12.

Leader:— Sing unto the Lord, bless his name: shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people.— Psalm 96 : 2, 3.

Response:— I will rejoice in thy salvation.— Psalm 9 : 14.

My mouth shall show forth thy righteousness and thy salvation all the day. I will go in the strength of the Lord God.— Psalm 71 : 15, 16.

Leader:— What are some of God's promises concerning the result of making known the way of salvation to the world?

Response:— Thus saith the Lord. I will gather all nations and tongues, and they shall come and see my glory.— Isaiah 66 : 18.

And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.— Luke 13 : 29.

And this gospel shall be preached in all the world, for a witness unto all nations, and then shall the end come.— Matthew 24 : 14.

Some Notable Chinese Christians

The number of influential men in China who are Christians is not large, but it is growing. It is significant that three ministers to great European nations within recent years have been Christians.

Dr. Chen Wei-chen, editor-in-chief of the Serui official *Peking Daily News*, is one of the outstanding Christian men. He has a Ph.D. from Michigan University. Mr. C. H. Wong was the Minister of Justice in the first cabinet of the provisional government of the Chinese Republic. The president of Ching Hwa College in Peking where the Indemnity students are trained is another Christian in a place of influence. Dr. Dyao of Canton, who has the degree of LL.D. conferred by Cambridge University, is a strong Christian. He has served as interpreter to the President, is a member of the Board of Directors of the national Y. M. C. A. Captain Chang is a member of the General Staff of the Army. Mr. C. T. Wang is Minister of Commerce and Interest in the present cabinet; both

are earnest Christians. One of the notable educators in China, Mr. Chang Po Ling, is now doing graduate work in this country. He is a spiritual dynamo.

Many other Christians might be mentioned among those who are building a new China.

Three Helps for Intercessors

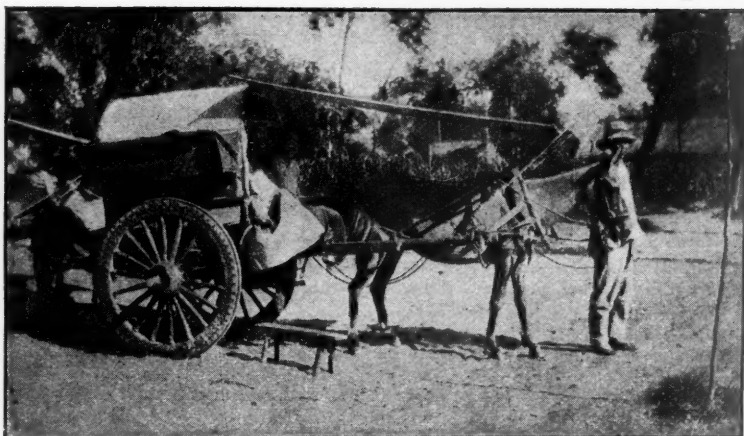
Three pamphlets costing only five cents each, recently published by the Methodist Centenary Committee, will be of great help to all who are seeking to enter into a deeper and more serviceable life of prayer:

Intercession: the Most Powerful Dynamic of Efficiency, by Doughty.

The Life of Prayer Indispensable for World Winners, by Doughty.

The Peace of Prayer in God's Plan of World Conquest, by Campbell.

These pamphlets have been listed in our catalog and may be secured at the literature rooms in Chicago or Boston. Each pamphlet contains about thirty-six pages.



TRAVELING ON THE MULE CART

A VISIT TO THE GRAVE OF CONFUCIUS

BY DORA ZIMMERMAN OF NINGPO, CHINA

HERE I come to shout "Merry Christmas and Happy New Year." I bring you greetings from the old, old world, even the birthday place and tomb of Confucius. Getting there is not terribly easy as you will see, but going is well worth while. Did you ever ride in a

as the Empress Dowager did. When she was black and blue with the bumps of the cart we exchanged seats.

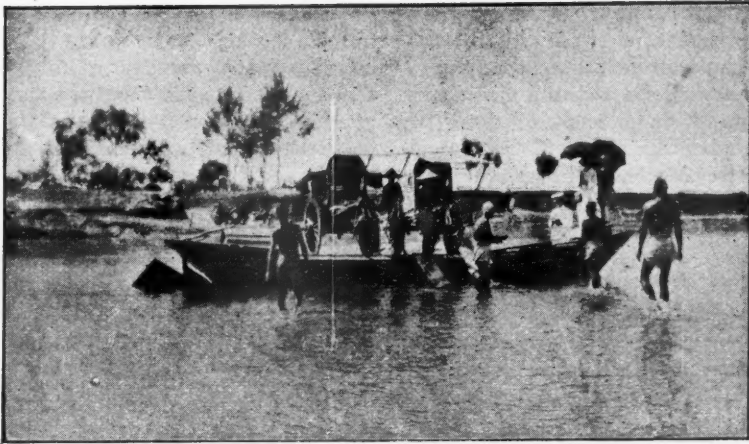
After traveling in our mule-cart for more than an hour it was an interesting change to get out, have the mule unhitched, and the cart run up onto this boat to be ferried across the river. The mules were led across and at the other side the connections were once more made and we proceeded. One of them lay down in the hot sand and the doctor, backing to take this picture, stumbled over the animal.

After passing a group of beggars, naked children and others, we entered this lovely shaded walk. At the far end, just in front of the doorway, are several pairs of images of lions, men, etc., somewhat similar to the Ming Tombs at Nanking and beyond Peking. Probably these are supposed to guard the entrance. After traversing this walk we turn and find ourselves in another similar to it and then a third before we reach the actual tomb of the famous teacher. The entire grounds cover about ten acres of land and are enclosed within a high, well-built wall. Here the descendants of Confucius for the last seventy-two generations have been laid to rest. No others not connected with the family may have this honor. The grave itself is very simple. Behind the stone is a mound of earth overgrown with



DORA ZIMMERMAN

springless farm wagon? Then you can possibly stretch your imagination enough to conceive how much Mary Cressey and I enjoyed this ride in the mule-cart going out to Confucius' grave. At first I sat outside, and Mary sat back inside in style



FERRYING ACROSS THE RIVER, CART AND ALL

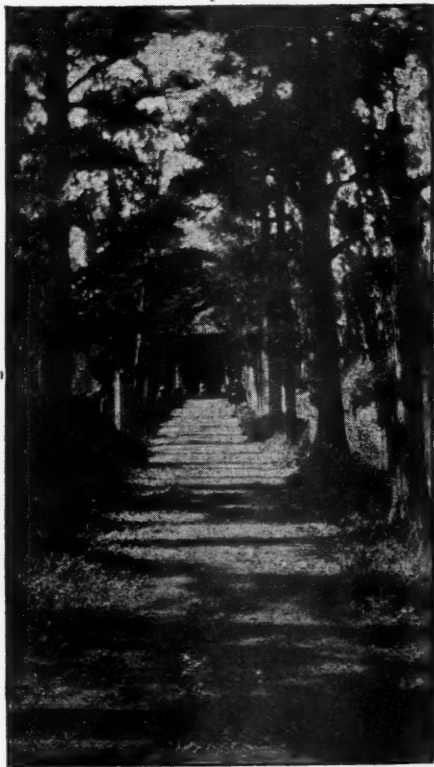
grass, shrubs, and a tree or so. When the other sightseer offered to take my picture standing beside the tomb, the Chinese guide demurred, almost as you or I would if any one should seem to be lacking in reverence for anything we held sacred. I had much the same feeling, so did not need his restraint.

This is the first and only place in China where I have ever seen an image of Confucius in any of his temples. The guide told us there are only three temples to Confucius in all China that have [his image. On each side were images of his most famous followers. I was almost sorry I saw the image, for it seemed so much less appropriate than the usual simple tablet.

Missionaries Who Open and Close Their Eyes

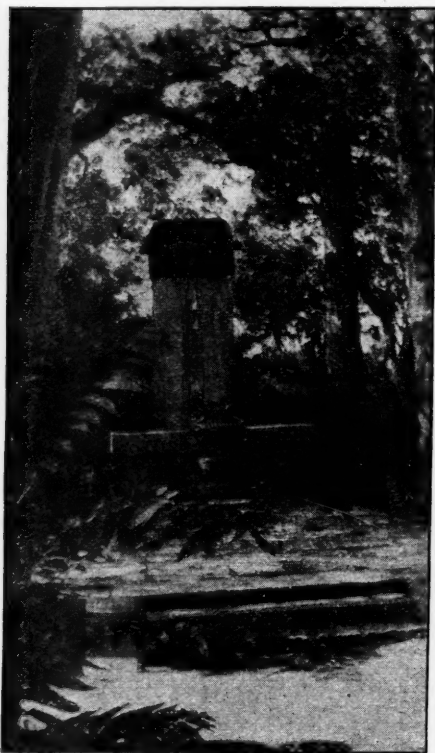
You have guessed it the first thing. Of course they are Dolls, and these particular Missionary Dolls were sent last Christmas to Mrs. Bousfield, in far-away Changning, China. They came to her from Massachusetts, and Illinois, and California, and all the states between and round about. There were big dolls and little dolls; china dolls and bisque dolls; blondes and brunettes; dolls that were short and dolls that were tall; dolls that were wonderfully dressed, and dolls whose senders thought that any old clothes were good enough for missionary dolls; dolls that rejoiced in little, fine stitches on their

cunning little petticoats and dainty little lace around the necks of their dainty little nightgowns, and dolls that hadn't any petticoats and had their panties sewed on — just think of it!



"THIS LOVELY SHADED WALK"

But they were all good missionary dolls, even those that came from the careless Mammams who just could not take time to sew; and they all did a lovely missionary work. Some of them went to the little girls in the school, and some of them found little Chinese Mammams in the Sunday school; but some of them found a home in very distinguished quarters.

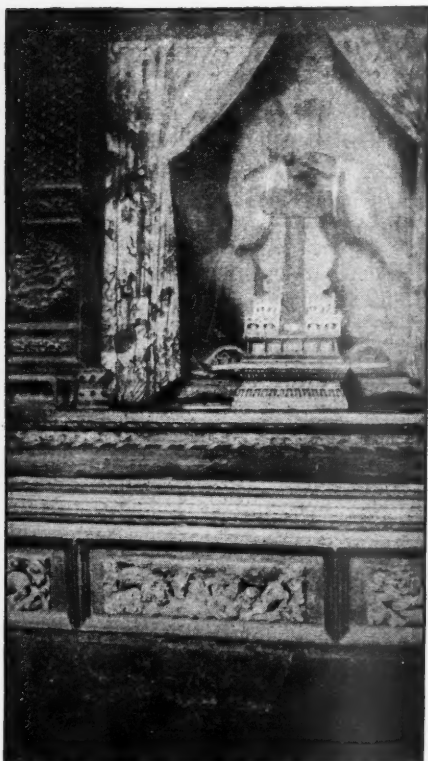


THE GRAVE OF CONFUCIUS

There was one particularly lovely lot that came from Hyde Park, Ill.,—beautiful, great big dolls that opened and closed their eyes; and I want to tell you about these. The prettiest one went to Sister Chrysanthemum, the dear Chinese Christian who helps Mrs. Bousfield in her medical work. She is forty years old, but she had never seen such a doll in her life, and when the dollies came she saw the boxes opened and was perfectly crazy to have a doll of her own. She keeps Little Miss Flaxen-Hair in her trunk, and sometimes brings her out and plays with her, and makes her open and close her eyes.

Another went to the wife of a Lieutenant Colonel in the Chinese Army. This dear little Chinese woman was so unhappy that she tried to commit suicide by taking poison. She was brought to Mrs. Bousfield's house and was under her kind and skilful care during the tedious days of her recovery. The doll was taken into her room, and she was just as crazy about it as a little girl would have been in this country. When she went away she took the doll with her to the Shantung Province.

Another went to a niece of Sister Chrysanthemum, a dear young girl who was just



THE IMAGE OF CONFUCIUS

graduating from the Girls' School in Kiating. She had been longing for a doll ever since she was a tiny girl. This was given to her and she took it to the Girls' School and put it in the School Museum, where it is shown with other precious things that came from far countries. All the little Chinese girls who see it have such wide-open, sparkling black eyes as they look

at its cunning, daintily made clothes, and say: "How much those little American girls must love us, to take so much pains to dress this doll!" Then they giggle a little, because our clothes are so different from theirs. They wear little, slim, blue cotton trousers, just like boys, and they think it is so funny to see a little girl in skirts.

Another doll went to Moi-Chan, a little girl in Changning, who goes to school in the Boys' School because there isn't any school for girls. She got this doll as a prize for standing highest in the examination on the Bible.

The funniest story of all is about the little doll missionary that was given to a little girl who came to the Dispensary with an ulcerated tooth to be pulled. Her poor little cheek was swollen up as hard and big as an apple, and she was so frightened that she cried and cried when they tried to get her to open her mouth and let Mrs. Bousfield pull out the tooth. Then Mrs. Bousfield had a bright idea. She hurried into her room and brought out a small doll, very prettily dressed, and told the little girl that if she would be brave and not cry, but let Mrs. Bousfield pull her tooth out, she might have the doll. The little girl was so pleased that she stopped crying, without stopping to close her mouth, and presto! out came the tooth. There was another one almost as bad, and she let them take that out without a whimper, because she was thinking so much of that PERFECTLY B-E-A-U-T-I-F-U-L DOLL, that had come clear across the Pacific Ocean from some little American girl.

There was another doll that I think was a Missionary Doll, that did not come with her sisters across the sea. She belonged to Mrs. Bousfield's little daughter. She was only a home-made rag doll, but any little girl knows how *dear* that kind of a doll is. One day, Mrs. Bousfield's little girl saw a Chinese child whose father was a member of the National Assembly at Peking. You might think such a child would be sure to have plenty of dolls of her own, but she hadn't a one, and so she used to roll up some clothes and tie them in a little bundle to look as much like a baby as possible, and then carry this bundle around on her back, playing that it was a baby doll.

When the missionary's little daughter saw this, her heart gave a big jump as the idea came to her, "I ought to let her have Rose." It took a good deal of struggle to let the beloved, battered Rose go, as any mamma of a rag doll will understand; but Rose's mamma felt so sorry for the little Chinese girl that she just ran and placed Rose in her arms. Then the little Chinese girl jumped up and down with delight, and hugged Rose, and now she takes her to bed with her every night, and trots around with her on her back, as they do with Chinese babies, every day.

I suppose that when Mrs. Bousfield gets back to China, she could use some more dolls. But I want to whisper a secret: It cost Mrs. Bousfield \$10 in money (Think of that, out of the little salaries that our missionaries get) to pay the Chinese charges in getting these dolls from Shanghai to Changning. She said she was glad to do it, but wouldn't it be nicer, when any one sends another time, to Mrs. Bousfield, in care of Roy D. Stafford, Treasurer of the American Baptist Mission, Shanghai, China, to write Mr. Stafford, asking him what it will cost to get the dolls from Shanghai up to Changning? It costs only a little for each person, but when there are lots of dolls to be sent out all through a mission, it costs the one missionary who is responsible for it a good deal of money.



LEADERS

BY MRS. CHARLOTTE PERKINS GILMORE

Some leaders lead too far ahead,
High-visioned, unafraid;
Yet ages after they are dead
We tread the paths they made.

Some leaders lead too far behind,
Nor seem to keep the track;
Yet they bring on the deaf and blind
Who else would hold us back.

And some seem not to lead at all,
Slow moving on the way;
Yet help the weary feet and small
Of those who else would stray.

Lead on, O Leaders of the race!
Your work is long and wide;
We need your help in every place —
Before; Behind; Beside.

—The Forerunner.

Important Differences — and Why?

The following transcripts from the report of a field worker sent out jointly by the two Woman's Societies show very clearly that one Association differs from another Association in missionary zeal, and that there is a fairly constant relation between missionary zeal and efficiency. Dead meetings seem to dog the footsteps of "Pin-hole Parish" Associations.

1. C. Association. Attendance five. Sixty women and fifteen girls at woman's session. Organized the Association and outlined midyear program. Many women promised to organize circles.

2. M. Association. Great preparations had been made. Attendance large. Men all stayed to women's session. Work well organized by wonderful women. Collection —.

3. E. Association. Met in lovely village. Asked to make a second public address. Kept busy in conferences, men seemed even more interested than the women. Large offering made amid tears and prayers. Church literally packed.

4. D. Association. Meetings poorly attended. Not in sympathy with women's work. Neither associational secretary nor director present. No offering allowed. General atmosphere gloomy.

5. S. I. Association. O, such a happy service! God's spirit manifestly present. Associational secretary and director both present and at work. Organized the associations; three new W. W. G. Chapters have since been organized by the girls present.

6. F. Association. Met at First Church. Almost no attendance at any session. State secretary and state director present but neither allowed to speak more than three minutes. I was allowed to speak three minutes, but not as representing the Women's Board but only the W. W. G. No collection. Most churches failed to meet apportionment.

7. B. Association. A most wonderful day! Big attendance at Association. Three young people volunteered for service. Women well read, eager for new conquest for Christ. Packed house at woman's session. Offering large.

The next three reports mention large meetings, enthusiasm, ample time given to present the work of the women.

8. S. Association. Very small attendance, few laymen, spiritless and formal sessions. Three minutes to speak. No offering allowed.

With varying circumstances the report continues through some twenty-five Associations much to the same effect. It confirms the opinion long held that a church or association or denomination becomes conformed to the likeness of its leadership.

Timid, reactionary, covetous leadership will so lower the spiritual temperature that timid, spiritless, reactionary meetings result. The moral is — get rid of such leadership; whether it be that of an associational secretary who does not attend the meetings of the Association and regards her duty to be that of a brake to hold back the apportionment, or the pastor who is afraid to preach missions lest his own salary be imperiled.

Putting first things first will always insure second things finding their place.

No Wonder She's Glad

A recent letter from Grace Bullard of Kavali, India, where a whole tribe of the thief caste is being made over into decent citizens and Christians, tells of the delight she feels in the prospect of a building for the unmarried women missionaries so that they may not have to ask the generous hospitality of the missionaries of the general Board in their crowded quarters:

"My family grows and now numbers about 342 boarders. Our school building is growing slowly. Building in these war days is no joke. It is difficult to get material and labor. I was delighted to get a letter from Miss Prescott in which she says we can have our ladies' bungalow. There is no need to tell you how much we need it. Living in one room and managing a large school and other work, too, is not as pleasant as one might think. My bedroom is a sort of general rendezvous — there I study, write, sleep, consult workers, have company — and sometimes when we have extra visitors I vacate altogether and let them use my room. It is hard on me and of course a great inconvenience to Mrs. Bawden. However, we are not grumbling.

Reading Contest in Minnesota

An interesting report has come from Mrs. J. A. Mansfield of Minneapolis, Educational Secretary of the State Society, in regard to the reading contest in her state.

"Last year the banner was won by the First Church of St. Paul. The banner to be awarded in this year's contest is the gift of three young ladies, the Misses Rose and Miss Turnbull, the leader of Chapter 887 of the World Wide Guild, one of the fourteen honor chapters in the National Contest."

Mrs. Mansfield tells of a "Periodicals

Contest," designed to promote the circulation and reading of our denominational Press. The banner in this contest is offered by the Woodland Park Church of St. Paul, under the leadership of Mrs. J. T. Rose. This beautiful banner is the gift of Mrs. T. B. Lindsay. We have tried to make this Periodicals Contest for men, women and children, foreign-speaking as well as those speaking English. We hope to double the circulation of MISSIONS by putting it in this reading contest.

Then follows a list of State and District publications in English, Danish, Norwegian and Swedish, also the STANDARD and MISSIONS. The list of books on Home and Foreign Missions is also given.

The plan is admirable. I like specially the feature of including papers and magazines.

SUGGESTIVE WAYS OF WORKING

BY MARTHA H. MACLEISH

Our Monthly Chat

Two matters stand out as all-important for this month of March, — the observance of our Day of Prayer, and the completion of our budget. The first is the precursor and necessary condition of the second. We, both as a Society and as a denomination, are facing a bigger task than ever before, because our nation and the Christian world are faced by the heaviest responsibilities of history. If we assay to meet this task in our own strength alone, we shall unquestionably fail. If we depend upon God, seek guidance from Him, and allow ourselves to be led by Him, we shall come to a large success.

The officers of our Society earnestly hope that each circle will observe the 14th of March, or a day near that date, as a day of earnest prayer for the progress of our work and for the raising of our full missionary budget. A program for the day was printed in February MISSIONS, and has been separately published. One copy is free to each circle, and beyond the one copy they are 10 cents a dozen. As these are responsive exercises, there should be

enough copies so that each woman and girl may take part. For the best success of your meeting you need also copies of the Missionary Hymnal, with its beautiful and inspiring hymns.

Note that in our wonderful little Book of Remembrance for this year the petition for the fourteenth day is: "For the Church of the Future." That means most surely the future Christian Church in lands that now know not the Good News. Pray for them.

A Suggestive Plan for Organizing a Large City Association

Philadelphia Association includes 95 churches. Some two years ago the women composing it decided to definitely accept and work for the aims of the Five Year program which rightly belonged to them. To reach these aims or goals they took those which had been set for Atlantic District, and by a process of percentages reduced them down to their own Association, adding a little in each case. At the close of the year they had exceeded their aims in every case but one. In the case of membership in children's organizations they had made a gain of 800%.

How did they do it? First of all they divided that Association of 95 churches into 8 sections, and found for each section a leader who was wise, who was spiritually minded, and who loved missions. Each of these women took under her care the churches assigned to her, both those that had women's circles, and those without.

These Section Leaders were asked:

- A. To introduce the "Standard of Excellence" into every circle and urge its adoption.
- B. To aim to organize a circle in each church.
- C. To suggest programs and methods of work.
- D. To stimulate attendance at Association meetings.
- E. To assist the Secretaries (Young Woman's, Children's and Sunday School's) in meeting their aims, and in general to keep the plans of the National Society before the women.

These Section Leaders report to the Association Secretary at meetings conducted

by her. They also form a part of the Executive Board of the Association.

The "Standard of Excellence," with its percentages, is the true test of what a church is doing. Often it reveals the fact that the circles in large churches are not doing as good work proportionately as some of those in small churches. It also gives definite results, some of which can be tabulated, and others, none the less real, which cannot be reduced to figures.

The report made at the annual meeting in May was a surprise to all and truly stimulating. A large chart having the names of all the circles in the Association was hung in the front of the audience. Against the name of each circle was the number of points that circle had attained in the "Standard of Excellence" and large red seals marked the circles which had attained nine (9) or more points (Class "A"), blue seals marked those which had attained seven (7) or eight (8) points (Class "B").

This present year some suitable awards will be made, with an appropriate exercise, to the circles making the full eleven (11) points.

There can surely be no question but that an increase in the following fundamentals:

Women's Societies,
Women enlisted for Missions,
Chapters of W. W. G.,
Sunday Schools studying Missions and giving,
Children's Organizations,
Subscriptions to MISSIONS,
Prayer League Members,
Women and Girls studying Missions,
will bring in its train an increase in money for the conduct of mission work, and a larger and fuller life for the women who have thus united to reach the goal.

Some of you women who will read this report undoubtedly belong to large city associations. Suppose you try this plan of organization and see whether you too may not reach the close of your year with as much of joy and triumph as did Philadelphia Association. Well carried out, this plan, which originated with the able Association President, Mrs. Charles Reutlinger, is a road to sure success.

A "Stuck-up Party"

The Postal Division of the General Missionary Committee of the Woodlawn Baptist Church, Chicago, gave a unique social recently in the form of a "Stuck-up Party." The significance of this rather ambiguous term kept dawning on those present all the evening. The room was arranged with small tables set to accommodate four people each. Immediately on entering the room each guest was given a new name and was sent to hunt the table set aside for members of the family to which his particular card belonged. The celebrated "four hundred" of America's Blue Book were called into usefulness to furnish the really "stuck-up" names of the nice every-day people who were present. In the middle of each small table was a dish of luscious paste and enough brushes to give each guest a tool. Quantities of souvenir post-cards had been gathered and everyone was set to work pasting these cards together back to back with little ribbon hangers, so that the missionaries might have them bright and ready to use on their distant fields. Though it was a stormy evening and the attendance was small, over a thousand of these cards were thus prepared. Then jokes were read by the different tables and collected for a book to be sent to one of our soldiers who had been at the front for many months. The last "stuck-up" feature of the evening came in the shape of popcorn balls, which completed for the fingers any "sticking-up" the paste might have failed to accomplish.

Woodlawn has a General Missionary Committee to which 43 persons belong, representing all the different phases of missionary and philanthropic work in which the church is interested. Each member of the committee is given a date during the year on which to present the work of his or her particular line. The Postal Division has charge of the letters sent to missionaries, gathers magazines and papers for them, and has recently raised funds to send two hundred and twenty new song books to Rev. A. E. Bigelow, in the Philippines.

Recently this committee has also fitted up the West Parlor of the church as a Missionary Reading Room. They have secured for this room a large table and two

reading lamps and have subscribed for several copies of our denominational papers. A study class for both men and women is held each Sunday evening at the church at six-thirty. It is hoped in this way to reach the men of the church as well as the women.

The Christian Service Flag, containing the names of sixteen home and foreign missionaries, who are or have been members at Woodlawn during their period of service, and the names of three young men who have been ordained to the ministry from this church, and of two Bible women supported by the Chinese Mission of the church, was dedicated on a recent Sunday morning, at which Rev. C. S. Detweiler, missionary to Porto Rico, spoke.

An Hour With the Extension Department

BY FRANCES K. BURR

Only just *one hour*? Why, I couldn't begin to tell you all about this wonderful department in that short time! But I am so glad of this opportunity to tell you how the Extension work is growing. If you haven't appointed a Visitor in your church, you certainly must do so at your very next circle meeting. Yes, these letters came in this morning's mail—some of them contain enrollment cards of members, others contain the names of new Extension Visitors, and others are asking for manuals to send out to churches which have not yet started the work. The plan is being presented at many of the association and state meetings, and everywhere it is being most enthusiastically received.

In February, 1918, the Department was fairly launched, embracing the work of both the Women's Home and Foreign Societies. A letter was sent to District Officers, and to all State and Association Secretaries and Directors, explaining the aim and scope of the Department, and asking their hearty cooperation in getting the plan before the women in the churches. The response of many of them has been most encouraging, for already, up to November, we have 275 registered Extension Visitors and more are being enrolled every day.

GENERAL PLAN

The little manual explains all about the duties of the Extension Visitor. As soon as her name and address is sent in, giving the approximate number of members she hopes to secure, the literature packets and enrollment cards are sent her immediately—one packet for each Extension Member. The perforated enrollment cards are filled out by the Visitor, the upper half of each sent in for the office files, the lower half retained by the Visitor for her records. So many do not understand that the enrollment cards must be returned to me at once, so that I

may have the date of enrollment of each member on file, in order to send the quarterly installment of literature when due. The first quarterly call is due three months from the date registered on enrollment card. The packets of new literature are sent to the Extension Visitor (one for each Extension Member) in plenty of time for her regular quarterly calls. A quarterly report slip is also sent for the Visitor to fill out and return as soon as calls are made and new literature delivered. These blanks report the date of call, amount of money deposited in coin envelope and whether or not the literature has been read. The work of the Extension Visitor is intensely interesting and from scores of letters received, I am firmly convinced that the Department is proving a blessing, not only to those who otherwise would be deprived of up-to-date missionary information, obtained through the reading of the literature, but to the Extension Visitor as well. One Visitor writes: "I am enjoying the work so very much. It is taking me out among some most interesting people, none of whom I would have met had it not been for the Extension work." Another says: "If we can only get such a work carried on, it will be the biggest thing yet in missionary instruction." From Michigan: "This Extension work is just what I have hoped for ever since I was an association secretary." Michigan again: "The Extension material is fine and we are planning for a 100% missionary organization with all circleless churches enrolled." Then from Oregon: "I have had so many pleas from women in the country saying that they could have no circle work because of the great distances. Now we will see if it were a reason or an excuse." This worker realizes that now with the organization of the Extension Department, it is possible for *every woman* to keep in close touch with the work of both Home and Foreign Missions, and have her definite share in this world-wide enterprise.

Problems? O my, yes! Was there ever anything in the world worth while without them? Let us look a few of them in the face and watch them disappear.

USE OF COIN ENVELOPE

The greatest difficulty seems to be over that poor little inoffensive coin envelope which is enclosed in the packet. I have had a number of letters telling me that women have actually refused to become Extension Members because they couldn't pledge a "coin a day." In every case I have called their attention to the two little words "when possible." The manual says "coin to be deposited daily *when possible*." In the new edition of 10,000 just issued, those words are in bold type. We do not want this to be a stumbling-block any longer, because the strongest emphasis has not been placed on the offering. Important as that is, we have meant to emphasize even more the *daily prayer*, and the reading of missionary literature. Awaken the interest and then stimulate the prayer life, and the gifts will come.

Some have thought that the money deposited in the coin envelopes are *extra* gifts and have

written that the women cannot give more. The manual says that at the end of the year the money deposited in the envelopes is turned into the regular missionary treasury of the church to which the member belongs. The coin envelope is provided so that the member may have an easy and convenient way to make her contribution to the regular work of the Societies.

However, there is an amusing side to this particular problem, too. One lady writes: "I really do not know of anyone who would be a member, but several women have asked for a coin envelope because they think by having one around, they could put a coin in every once in a while and *would not notice it.*"

NEED OF EXTENSION WORK

A lady from Ohio writes that after talking over the extension plan, they have decided there is no need of taking it up in their church because they have such a well-organized society. Can it be possible that there are no women members of that church who, for some reason, are deprived of attending the regular missionary meetings, and who would not be glad to be kept in touch with the missionary work of the Societies?

Another lady from Ohio writes: "There is a lady living near our church who sends her little girl to our Sunday School. She would come herself but is kept at home because of another small child. She is not a Christian but would join the Extension Dept. if permissible." How quickly I answered that letter, and told the Extension Visitor by all means to enroll this mother as a regular extension member. The literature packet will prove to be a real missionary, I am sure.

Then there are other problems — for instance: One woman refused to join the Extension Department because she didn't like to be a "Shut-in." We haven't used that term in the manual. It reads: "For all women who, for any reason are hindered from attending missionary meetings." Business women are not "shut-ins," but they are hindered from attending the afternoon missionary meetings. They are gladly joining the Extension Department because they do not want to be "shut-outs."

One splendid worker writes: "The woman's mission work here is at a very low ebb. I have tried all methods, now I want to try the extension plan." We are glad to serve as "First Aid," or as the last resort. *We meet the need.*

WHAT ONE WORKER HAS DONE

How I wish I had time to tell you more about the encouraging features; there are many of them, I assure you. I can tell you of the work of only one, Mrs. J. P. Greene of Fernwood, N. Y. Her husband is pastor of three churches. She has a splendid opportunity of reaching a large number of women, and is certainly making the most of the opportunity in promoting the extension work. She says: "It will be rather difficult, especially in winter, as we often drive twenty miles to call on two or three families, but I will do my best." Mrs. Greene has already secured 39 Extension Members and is

working for more. She is receiving the quarterly literature regularly, making the calls, and filling out the quarterly report blanks. She writes: "Often when I succeed in seeing people I find them in no mood to listen, and I have to wait and try again. However, in spite of all discouragements I think this is a glorious plan and will work wonders. One woman whom I had considered almost a helpless case in regard to missions told me after I had coaxed her into reading the first envelope that she was *so interested* she went right on with the second. . . . It really needs three women to do this work properly, but as no one else is available, I must do the best I can."

How rapidly do you think the extension work would grow and "cover all the earth" if we had an army of indefatigable workers like Mrs. Greene? We have nearly 300 faithful Visitors each securing a number of extension members, but we have need of many more. We have 10,000 churches in the territory of the Northern Baptist Convention, and our aim is at least one Visitor in each Church.

RECRUIT PLAN: ITS RELATION

Some are asking if the Extension work cannot be organized in connection with the Recruit plan. Most assuredly. The securing of new recruits, the every member canvass, the securing of new Intercessors, the promotion of the extension department are all means to the same end. Your new Extension Member is a new recruit if she has not been actively engaged in the work of the missionary circle. She agrees to pray daily for missions, thus becoming a new Intercessor. An Every Member Canvass will discover those eligible for the Extension Department. It isn't a "new plan" — it is the "extension" of plans already laid for the expansion of missionary interest.

My "hour" is almost up, but this last word I must add: If you haven't started the Extension work in your church, appoint *yourself* an Extension Visitor. Send me your name and address and I will enroll you and send necessary material immediately. Write for as many manuals as you can use in interesting others to become Visitors. Be a Booster for the Extension Department. We have made rapid strides during these months since its organization, but we must advance by leaps and bounds. New York leads in the number of Visitors up to the present. What District do you think ranks second?

DO NOT FAIL TO SEE THE
RECRUITING CORNER
IN TIDINGS SECTION
PAGE 207

OUR HEROIC IMMORTALS

Lieutenant Kenneth MacLeish

After a long and trying suspense, ever since October 14 last, when the news came that he was missing, Mr. and Mrs. Andrew MacLeish received a cable January 31st, informing them that the young aviator's body was recently found buried at the town of Schoore, Belgium. It was near that place he was last seen, battling with enemy planes. Three allied airmen perished in the engagement, but Lieutenant MacLeish was listed among the missing, and it was hoped that he had been taken prisoner. He was flying as a pilot in the famous 213th squadron of the British Royal Air Force. But three days before his death he had been granted



LIEUTENANT KENNETH MACLEISH
213th Squadron British Royal Air Force

permission to participate in the grand offensive which the British were then undertaking in Belgium.

Lieutenant MacLeish enlisted in March before the declaration of war. He was then 24 years of age, a junior at Yale.

He felt that he must go, and his parents were not of the kind to offer opposition to a call of duty. Two older brothers who enlisted shortly after the outbreak of the war, Lieutenant Norman H. and Captain Archibald MacLeish, are still in service. The memorial service at Glencoe testified to the affection and esteem which the young man had inspired in the community. He was of the rarest type of American manhood — of those whose loss through war is irreparable hurt to a nation. Frank, generous, fearless, fine in spirit and life, he was peculiarly happy and blest in his home and friends.

The nobility of his character is seen in the following extract from a letter written home shortly before his death — one of the finest expressions of high-souled devotion we have seen since the world war began:

"If I find it necessary to make the supreme sacrifice, always remember this — that I am so firmly convinced that the ideals I am going to fight for are right and splendid ideals, that I am happy to be able to give so much for them. You must not grieve. I shall be supremely happy — so must you — not that I have 'gone west,' but that I have bought so wonderful a life at so small a price and paid for it so gladly. So I have no fears; I have no regrets; I have only to thank God for such a wonderful opportunity to serve Him and the world. No, if I must make the supreme sacrifice I will do it gladly and I will do it honorably and bravely, as your son should, and the life that I lay down will be my preparation for the grander, finer life that I shall take up. I shall live!"

What a priceless memory, what an inspiration such a life. Mr. and Mrs. MacLeish may be assured that in every mission field around the world, as well as in the homeland, they will have unbounded sympathy in their sorrow.

On cloudy wings let glad words fly
Through the soft blue of echoing sky;
Ring out, O trumpets, sweet and clear,
"Through Death immortal Life is here!"

—Margaret Deland.

THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 200 BRYANT ST., BUFFALO, N. Y.

"Have Thine own way, Lord,
Have Thine own way;
Thou art the Potter, I am the Clay.
Mold me and make me after Thy will,
While I am waiting, yielded and still.

"Have Thine own way, Lord, have Thine
own way;
Hold o'er my being absolute sway,
Fill with Thy spirit, till all shall see,
Christ only, always, living in me."

Keep Climbing!

"The Elevator to Success is not running. Take the Stairs!"

Never mind if you do get out of breath; just keep right on climbing, and puffing, if you have to, until you get to the top of the stairs on March 31. This is the closing month of our Missionary Year and it would be a great pity not to reach the top stair, wouldn't it? Here are a few of those last steps.

March 15. Annual Report Blanks! Yes, the same old blanks, but not the same old way of forgetting, or delaying, to send them to your Association Secretary-Director. Be sure to answer every single question, because if they were not important they wouldn't be there. What a great step toward the success of your Chapter this little act of promptness and accuracy would be! Do it Now!

March 25. Reading contest closes! The President of your Chapter should know on that day whether you have qualified for the award. Reports from Chapters must reach me by March 31. I would suggest that these be sent "Special Delivery," as last year two were lost in the mail and I did not receive word about them until summer. Isn't it worth the ten cents extra? Don't fail to state whether this is the first year you have qualified, or the second, as it makes a difference in your picture.

March 31. Apportionments! Let not one of you W. W. G. girls sleep before midnight unless you have all done your utmost

in contributing to the Missionary Apportionment or Budget, as you may term it, of your church. If any church fails, don't let it be because the Guild Chapter did not assume its full share. Keep climbing and prove that you are really *worth while givers*. If you as a Chapter have raised what was expected of you, pitch in and do a little more to help. There is no "Express" elevator that runs to the top of a church Missionary Budget; we all must climb cheerily up, step by step.

March Chapter Meeting! Plan at this time to send at least one delegate to your District Home and Foreign Meeting. You can find out from your Association or State Secretary-Director where it is to be held. If near enough, send several delegates, but every Chapter should send at least one for the inspiration she will bring back to you all. These District Meetings are all held in April. Also plan to start in April the use of the "MISSIONS Question Box." In January MISSIONS it is on page 50. I have heard of one Society that uses it at every meeting with the result that their subscriptions have jumped in a year from almost nil to 92; no elevator, but steady climbing.

Once more, let me ask you to write me a second letter if you do not receive an answer within two weeks. We can't blame Uncle Sam for losing an occasional letter, and I don't want you to blame me for being slow, so please send out a tracer if you do not hear promptly. Also, if you wish a quick answer allow time enough for at least a day between the receipt of your letter and my answer.

To my mind, the greatest challenge to this steady climb upward is the beckoning, loving Christ who believes in us, and who has faith in us. As Dr. Fosdick says in "The Meaning of Faith": "He believes in us, even though we are ignorant and sinful, He believes in us; He has trusted

his work to us and for all our inability He has faith that we can carry it on to triumph. He has set his heart on aims about which He cares, and to whose achievement He is calling us. He is confident that with Him we can work out a better world." Dear girls, let us not fail Him!

*Faithfully yours,
Wm. J. Hoke.*

Western W. W. G. Pictures

"There is neither Jew nor Greek, neither bond nor free, neither male nor female, for ye are all one in Christ Jesus. . . . Behold I have made of one blood all nations of the earth." This was a reality at the occasion of the organization of the Japanese Girls, Seattle. Our missionaries at the Japanese Home had planned a most delightful rally banquet, and around that table were Chinese, Japanese and American girls. Miss Fannie Eng, President of the Chinese Chapter, spoke with enthusiasm on what W. W. G. had meant to the Chinese girls—training in service, a deepened interest and a better knowledge of Christ's work in other lands. They have been studying "An African Trail," this past year. Miss Catherine Ota, a sweet, modest, high-school girl, spoke for the Japanese, explaining the purpose of their rally and her hope that they too might be enrolled and active as Worth While Girls. It was then the privilege of your field worker to give the missionary message. How easy it was to see the task in all its bigness, as we thought of the great work over there in Japan and China, of the way God was calling out leaders from among their own peoples, and of how some Oriental girls were being sent out as our foreign missionaries—such as Pauline Senn and Ishara San. We then thought of their opportunity to know Christ in a Christian land through His messengers sent to them by our Woman's Home Mission Society. Every girl voted heartily to form a W. W. G. Chapter and help to carry on the great work for others.

I wish all American W. W. G.'s might have peeked in on that organization meeting and have learned some lessons in parliamentary law from these quiet,

modest Japanese girls. They had planned everything so carefully, their selection of officers was so wise, and they were so prompt in the making of nominations, motions and suggestions. Even Miss Hurd was happily surprised at the efficiency shown in that first meeting. The following is a list of officers. Let us stand back of these girls with our prayers:

President—Mine Sakamoto; Vice-President—Thelma Okajima; Secretary—Sumure Okazaki; Treasurer—Catherine Ota.

Has any other American Chapter the unique distinction of having a foreign girl for president? This is the case at St. Johns, Oregon. Miss Mary Anderson is a Baptist girl of Russia. She came to this country when fourteen years old. For a time she lived in Boston. She bears the honor of being chosen and sent to Washington, D.C., to speak in behalf of Russia at the National Convention of W. C. T. U. Since moving west she has put her membership in the American Baptist church, and is one of its most consecrated workers. An interesting feature at one of the Chapter meetings was a talk on Russia by Miss Anderson in Russian costume. Yes, in every way W. W. G. truly unites the girls of the whole wide world.

*Helen Crisman -
Field Secretary.*

World Wide Guild Promotions

The W. W. G. is making good as a Training Camp for larger service and greater responsibility, and it will be cause for encouragement and thanksgiving to know how some of our State Guild officers have been promoted.

First, Miss Evalyn Camp, who was Minnesota's State Secretary-Director, went to Japan as a Missionary; Miss Geneva Brunmer, Secretary-Director for South Pacific District, is studying in New York preparatory to missionary service "somewhere" in the Foreign field; Mrs. L. M. Hainer, Director for Pennsylvania, is now Executive Secretary for the Americanization work of the Home Mission Society; Miss Gladys Topping was Field Secretary for the Chicago Training School until

January, and has now gone into Y. W. C. A. work; she was Director for Illinois; Miss Alice Brimson, Secretary for Illinois, is to do field work for the Foreign Society, beginning in the early spring; and Miss Marion Clapp, District Secretary for New England, has been given charge of the Literature Department of the Woman's Foreign Society for New England, New York, and Atlantic Districts, in Ford Building, Boston. In addition to the above, we have two state leaders who are Student Volunteers, but their plans are not definite enough to be reported. Isn't it glorious that we are training for the future? What about you? Couldn't you, too, be fitted for a bigger job?

A Unique Program Invitation

ROUND TRIP TICKET

Issued by WORLD WIDE R.R.CO. to
Fare — Good-will, interest, cooperation
No SLEEPING accommodations
WORLD WIDE VISION obtainable from Observation
Car
Leaves MONDAY, Nov. 25th, 1918, at WHITE-WAY
Station, 8 P. M.

STOPOVERS.

- 1 Chicago
- 2 Southern Mountains
- 3 Japan
- 4 China
- 5 India
- 6 Korea
- 7 Africa
- 8 Ellis Island

Arrives at destination June, 1919.

Signed, President Elizabeth Miller

A Worth While Experience

BY A CHICAGO W. W. G. GIRL

Dear W. W. G. Girls —

Perhaps some of you have been reading about the American Christianization movement in our large cities, but have been interested only in a vague sort of way. A returned missionary said that we need the "second touch." You remember when Jesus first touched the blind man's eyes, he saw men as trees moving, but at the second touch he saw living men. Statistics are to us men as trees moving, but we need the second touch that we may see them as living souls.

That we may see and think and feel with these others, we must go among them with our eyes and hearts wide open. If you are not afraid to travel into a Chicago slum, we will take an afternoon trip to a little mission together. We ride under the dark elevated road on Wells St., finally twisting and turning through ugly freight yards and small, ill-smelling streets. We reach our destination and learn from an electric-light globe that a dingy, unobtrusive little

building is the "Italiano Christiano Instituto," and the first whiff of the inside rooms verifies the statement to our lasting satisfaction, at least as to the Italiano part.

The missionary greets you with needle and thread — now you must use your ingenuity indeed. Do you want some one to hem or gather? You make motions in sign language — and you smile broadly at your cleverness. But later the same "gathering" is proudly handed to you in badly folded plaits. We must learn the motto, "Rip cheerfully."

We are teaching mothers this afternoon, who are making warm jackets for their wounded Italian soldiers, or perhaps soft little petticoats for the war orphans.

The sewing generally done is for their own home use — and here we stand in awe at the magic of the missionary lady. Ancient, be-ruffled party dresses, hopelessly antique duds, are suddenly passed through a process of evolution, until presto change! little Marie Castanella has a cunning school-dress!

But we are here to see folks, live folks who think, laugh, cry, scold and love as wedo. What interesting types are grouped around the small kindergarten tables. Here is one whose face is covered with small-pox marks, and she is wearing some sort of a queer white turban, no, it is only an everyday American cap. Next to her is a shy little lady, whose big blue eyes are duplicated in several smaller eyes around her. A bright-faced woman, much bedressed in an all-over lace waist, talks animatedly with her neighbor, a fat, chubby, little person. She is quite a contrast to the rest of her stolid friends, for her eyes sparkle, her cheeks dimple, her hair is prettily arranged — but she has no children. With a girlish laugh she shyly says, "You nice — a girlie, me lika you!" and we stammer in reply, "Me lika you too," but perhaps she caught the meaning of our smile more than the faltering words. Whispers have come that this little lady is beaten by a drunken husband — because he is jealous of her good looks.

A fat, sloppy individual spansks her several children, while across from her sits a young mother, who might have had a madonna-like face were it not so heavy, hugging her baby close — a baby with ugly sores on its face. Close to her is an old hag whose face is likewise repulsive — remember we are dealing with life, not statistics.

At these sales the garments which they have made are hung up in full view, and the women buy them with the hours of work which they have given. Bargains are bargains whether in Marshall Field's or in the Italiano Instituto, and women are women.

After the hour of sewing, hymn-books are passed out and the shrill voices begin to sing,

"This is my story, this is my song," and because the minister is looking at us very vigorously we try to join in—"Quaesta ma storia." For a half hour a simple message is given; we know it must be good from the minister's gestures, and as they repeat the prayer that Jesus taught us in their soft, musical murmurs we are glad that He said, "Him that cometh unto me I will in nowise cast out."

Our afternoon is over and it is time to turn homeward. It has been an interesting experience, but we realize more than ever that the little missionary grows cold day in and day out waiting for belated trolley cars. The Institute smells are more than mere acquaintances. No romance here! And we, we shrink at the thought of such a life work just as sometimes our enthusiasm for China slips away when we enter a steamy Chinese laundry.

We must have a vision—the vision which brings the knowledge that in the "mud and scum o'things, there always, always something sings." We must see souls—not merely costumes and customs.

We must have the love of Him who loved the world so that He gave His only Son.

We now know—shall we love and give—of ourselves and our prayers?

ELIZABETH MILLER



CHILDREN'S WORLD CRUSADE

The end of the year is drawing near when every Missionary Christian brushes up the mathematical corner of her brain, in order to figure up quickly the amount over-subscribed to Christ's Liberty Fund. For that reason, the Executive Secretary has been preparing a few exercises for the Children's World Crusade.



ADD something new to each meeting. The regular routine grows monotonous, especially to children, who are on tip-toe when they don't know what to expect. The Crusaders of New Brunswick, New Jersey, organized last May, ADDED seventeen new members to its Company by the middle of December. Their Secretary writes of their interest and "progress" with the enthusiasm that is the logical result of such mathematics.



Leader, SUBTRACT from your habit of mind the idea that the children are not equal to managing the regular business of the organization.

It is an inspiration to see them learning to do the necessary correspondence and bookkeeping. Why not teach the Treasurer to send the money? This would be entirely possible with the Crusaders, if not with the Heralds. I do not recommend that he have charge of the funds, but he could help divide

the money, get the Money Order and write the letter to send with it. It would be good training for the Secretary or President to write to Mrs. Westfall, Miss Mare and Miss Mary Noble at least once a year, or as a Company in Oakland, Cal., did last year, send Greetings to the Northern Baptist Convention meeting in Atlantic City. From the report of the Herald Band in Saratoga Springs, New York, we conclude that they have learned the joy of subtracting self-interest from their lives for the sake of others, as "they have had three meetings and have given \$27.73 in their envelopes."



There are a number of valuable ideas that should be MULTIPLIED many times, some of which have been suggested in other numbers of MISSIONS, but one has never been sufficiently emphasized. That is the place of song in the meetings. One interested worker in Pasadena, Cal., writes that in her experience, a universal testimony is given by men and women, to the lasting impression made by the songs learned in childhood. And in the Children's World Crusade, the thought of others should have a distinct place in the songs. "The Two Commandments," which is published in the Primary Keystone Quarterly for October, 1917, embodies this idea.



One of the principal attractions that John Martin offers with his "Book" is the Birthday card that is sent to each subscriber. While we are training our children to think of others, we want to remember them and their pleasure in some definite ways, and the Birthday card gives us a splendid opportunity. DIVIDE your Crusaders, Heralds and Jewels into groups according to their birth months. For each month of the year, make a poster of pictures from one of our Home or Foreign Missionary fields, and in the corner put the names of the children opposite the date of their birth. A card a little larger than the poster will have at the top the words,

BIRTHDAY CALENDAR OF THE CHILDREN'S WORLD CRUSADE

And the poster for the month may be fastened to this with a paper fastener. Change the poster each month. Send to the Literature Departments of our two Woman's Societies for colored postcards, asking that they select for you pictures that are especially interesting to children, and send one of these to each member of the C. W. C. on her birthday.



Surely, nothing could EQUAL the efficiency of an organization which consciously PROVED all these methods. We should have to mark them all

100% perfect.

Mary L. Noble

TIDINGS

EDITED BY ALICE T. ANDERSON

The Negro as an Asset

BY L. K. WILLIAMS

Pastor of Olivet Baptist Church, Chicago.

IN temperament the Negroes are a religious people. They have 9% of their total wealth invested in church property, while the wealthiest race has but 3% of its wealth thus invested.

The Negro believes in the true God, more than 5,000,000 being members of "Old Line Churches," being converted and sustained therein at a cost per capita that is marvelously low. By the latest figures, 3,018,341 Negroes belong to Baptist churches, this being the largest Baptist group in the world, and 300,000 more than all Negroes found belonging to all churches of all other denominations.

Hitherto the most pronounced tendency of church life among Negroes has been to promote individual subjective feelings and Godward relations, but now the call is for that and for the gospel that recognizes and is adjusted to existing human needs and conditions, and emphasizes the importance of correct manward relations. The efficient church must help to solve the daily problems of its members and followers.

Recently many Negroes have come North, and their coming is an opportunity for northern people, especially Baptists, to do among them Christian settlement work. The keen emotions, many needs, new conditions and problems of the Negro in this section are a challenge, and a pathetic call for the kind of work the Woman's Board has begun and is cooperating with in the Olivet Christian Center.

If now Negroes are given the kind of missionary aid they need, and which they will gladly receive, they will be found among the best industrial, economic, moral, religious and denominational assets of this nation, but if they are neglected they will be a growing menace.

Negro Education in the New Day

BY BENJAMIN BRAWLEY

*Dean of Morehouse College, Atlanta, Georgia, and author of *A Short History of the American Negro*, *The Negro in Literature and Art*, *Your Negro Neighbor* and *Women of Achievement*.¹*

Within the last few years not less than 200,000, perhaps nearly half a million, Negroes have left the South to engage in the industrial activities of the North. Hardly less than 300,000 Negroes have represented America in France. The largest political problem left as a result of the war is that of the disposition of Germany's colonies in Africa, large tracts of land comprising nearly 100,000 square miles and inhabited by 15,000,000 Negroes. When it is remembered that the whole great continent of Africa, holding about 175,000,000 Negroes, is the chief field for education and missionary enterprise in the twentieth century, the Christian education of the 15,000,000 Negroes now in the United States becomes a matter of overwhelming importance.

In the new era there must at the same time be greater economy and greater expenditure than ever before. The work of the industrial school and the college will have to be better correlated. Teaching must be more efficient, and the individual student as well as the class must be considered.

In a much greater measure than ever before, moreover, the Negro himself will have to learn to shoulder his burden. At the same time it is the part of patriotism for all Americans to realize the peculiar burden resting on the Negro leader; and we ask the continued interest of all in his highest possible culture and his special training for the problems of the new day.

(The record of Morehouse College students and faculty in the war is cause of great satisfaction to the friends of this fine school.)

¹ For a brief review see page 202.

OLIVET AS A CHRISTIAN CENTER

BY S. MATTIE FISHER

Missionary at Olivet Baptist Church, Chicago

Weekly Schedule

Sunday	7.30 p.m. Sisterhood and Brotherhood (third and fourth Tuesday).
6.30 a.m. Prayer Service.	7.30 p.m. W. C. T. U. (First and third Tuesday).
9.30 a.m. Sunday School.	7.45 p.m. Treble Cleff Club.
10.45 a.m. Morning Worship.	
11.00 a.m. Children's Church.	Wednesday
1.00 p.m. Lord's Supper (each first Sunday).	9.00 a.m. Kindergarten.
1.00 p.m. Loyal Temperance Legion.	2.00 p.m. Mothers' Meeting.
3.00 p.m. Missionary Meeting (each fourth Sunday).	7.45 p.m. Auxiliaries' Meeting.
3.15 p.m. Standard Literary Society.	7.45 p.m. Young Ministers' Class.
5.00 p.m. Herald.	
6.00 p.m. B. Y. P. U.	Thursday
7.45 p.m. Evening Service.	9.00 a.m. Kindergarten.
Monday	10.00 a.m. Art and Needle Work Committee.
9.00 a.m. Kindergarten.	3.00 p.m. Young Women and Young Matrons' Industrial Classes (prospective).
11.00 a.m. Sewing Committee (Foreign Missions).	7.30 p.m. Weekly Prayer Meeting.
1.30 p.m. Junior Missionary Circle.	7.45 p.m. Business Meeting (before first Sunday).
2.00 p.m. Missionary Circle.	
7.30 p.m. Girls' Community Guild.	Friday
7.45 p.m. Social Service Committee.	9.00 a.m. Kindergarten.
7.45 p.m. Young Ministers' Class.	7.45 p.m. Young Ministers' Class.
7.45 p.m. Deacon's Meeting (before first Sunday).	7.45 p.m. Choral Class Rehearsal.
8.00 p.m. Organized Classes.	8.00 p.m. Teacher Training and Normal Classes.
8.00 p.m. Community Choir (prospective).	Saturday
Tuesday	2.00 p.m. Industrial School (prospective).
9.00 a.m. Kindergarten.	8.00 p.m. Choir Rehearsal.
3.30 p.m. Sisterhood (fourth Tuesday).	
7.30 p.m. Boy Cadets Girls' Drill Team.	

Pastor's Greeting

For the unsaved, lost and in darkness, who would crave light and salvation; for the new convert, yet weak, desiring growth and strength; for the erring one, panting for mercy and restoration; for the needy and friendless who pray for loving sympathy and help; for the motherless and fatherless who are bereft of their earthly relatives, seeking Him who says, "I will be your mother and your father, and your God;" for those widows indeed who would know Him who yet whispers, "Thy maker is thy husband;" for the reviled and persecuted, longing for charity and justice; for those who mourn and cannot be comforted, yea for the tempted and tried, for the afflicted and wounded, and for all who would know His love and grace, — this church, "Olivet," is affectionately dedicated and operated.

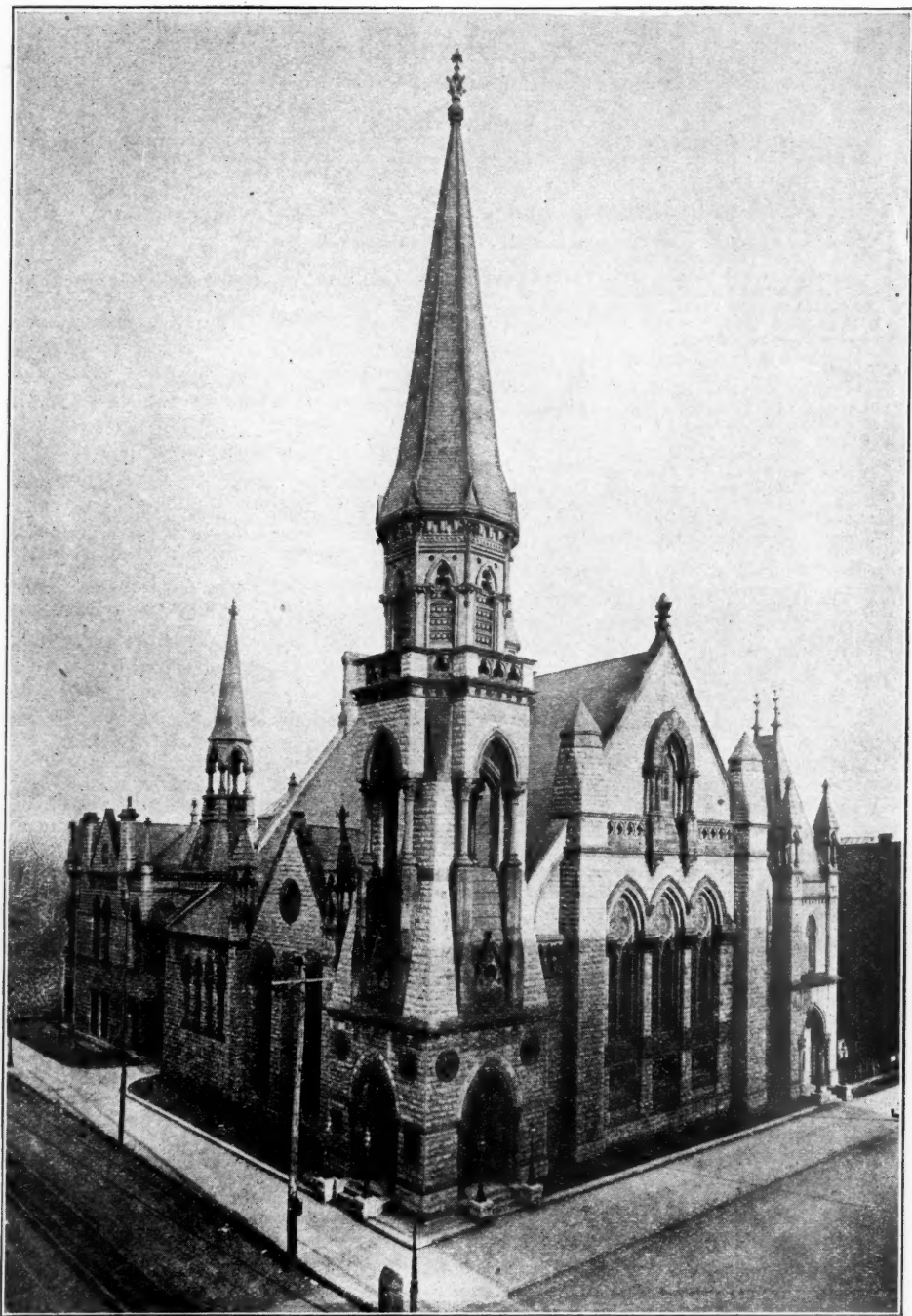
BETHLEHEM BAPTIST ASSOCIATION

During the last three years, the Negro population of Chicago has increased from 85,000 to 115,000. These people come from nearly every southern state, and represent every class. The city was not prepared at first to care for so many new people, many of whom having made no arrangement for themselves before coming had no idea who would receive them or where they were to stay. The Bethlehem Baptist Association, with Olivet Baptist Church as headquarters, was especially active in securing homes and employment for many who had heard of this bureau of information through the advertising columns of the *Chicago Defender*, which has a wider circulation in the South than any other northern paper. As a result of

this publicity came the request to "Kindly send me a ticket at once." Another wanted "a suitcase to put his things in." Many simply wrote, "Meet me at the station," with no further designation of time or place.

GROWTH OF OLIVET

The increase in the membership of the Olivet Church to more than 7,000 made it necessary to hold an overflow meeting in the lecture room, and in the Dearborn Street Annex, which had been previously used for kitchen and dining-room. Another building was secured for kitchen and dining-room and the rooms upstairs fitted up for a Working Men's Home. Olivet, with 2,670 persons received into the church in 1918, soon outgrew the



Formerly the First Baptist, with its notable history and list of Preachers, now the Olivet Baptist Church, in the center of a great community of the colored people whom it seeks to serve

building at Twenty-seventh and Dearborn Streets and was successful, through the Providence of God, in securing the First Baptist Church property in which to enlarge its usefulness.

HERALDS

The plans for the work of the church are made by the pastor, assisted by the officers. To one of the eleven circles and eighteen auxiliaries in the church each member of Olivet is requested and expected to belong. In this way the church is in direct touch with each member. These circles and auxiliaries meet each week. The president, vice-president and secretary of each form the Heralds who meet each Sunday at 5 P.M., when all problems of the circles are discussed, the sick, needy and distressed are reported, and arrangements are made to relieve their immediate needs.

SURVEY

Investigation shows that 95% of the increased Negro population is industrious. As 93% of the Negro population of the South is distinctly rural, training is very necessary before the newcomers can adjust themselves to the new labor opportunities of northern cities.

The second ward is the home of the largest Negro population, and the Olivet Baptist Church is the center of the community life. In order to know the needs of the people of the community and to know how best to meet these needs, we began a religious survey last July. We enter each home with the statement: "We are making a survey of the district in order to find our people because we wish to establish for them a community center in the church at Thirty-first Street and South Park Avenue. In the interest of the work we are making a house-to-house visit to all the people of the community asking the names of the adults in the home, their Christian connection, their occupation, how long they have been in the city, and the number, ages and sex of their children. In this center we have a kindergarten, a day nursery, employment bureau, clubs for boys and girls, meetings for mothers and fathers, and many other helpful organizations. Our territory extends from Twenty-eighth to Thirty-ninth

Streets, and from State Street to the lake. Will you give us this information?" In this way we have entered more than 3,000 homes and come in direct touch with the home life.

PATRIOTISM

In many of the homes there is sorrow because of the loss of loved ones who have answered the call of their country. In one home, the mother was in tears because of the receipt of a message from the War Department telling of the death of her son whom she had not seen for several years, but whom she thought was at home with his uncle. Her oldest son had been killed in the service a month previous. Another was sad because her husband was ill in Camp Grant, and she could neither read his letters nor write for herself. We have visited this woman and written letters for her. She is very anxious for us to open a school in connection with the center.

In this, as in every crisis of American history, the Negro has demonstrated his patriotism. We found so many who had loved ones in the U. S. War Service that the pastor suggested an entertainment be given for the families of the men who had answered the call of their country. On Thanksgiving night we had a patriotic meeting which brought these families in closer touch with one another. More than 200 attended, representing 126 soldiers. Col. Franklin A. Denison, the only Negro colonel commanding a regiment in the recent war, having returned home because of illness, was the principal speaker and special guest of honor.

PATRIOTIC RESPONSE

In patriotic effort Olivet has responded to every call. She subscribed and paid cash for \$5,000 in Liberty Bonds of the second series; more than 1,000 members subscribed for Liberty Bonds of the third series. She has the largest number of annual Red Cross memberships of any church in the city. In the last Red Cross appeal, Olivet contributed a larger amount than any other Negro church. The pastor of Olivet, Dr. R. K. Williams, is the only Negro preacher who has preached to the soldiers at Camp Grant. Olivet has given a communion set and Sunday-school literature to the soldiers at Camp Grant and

has given a communion set to the soldiers at Camp Dodge in Des Moines, Iowa.

THE KINDERGARTEN

From the results of the survey, we have a kindergarten, with an enrollment of eighty-two. For many of these children who were scantily clad we have secured warm clothing and have sent them home smiling.

Upon visiting one of the homes in the interest of the kindergarten, we found that the mother had joined Olivet since the survey, and that her little girl was very ill. A few days later the child died. Another visit acquainted us with a mother doing Red Cross work, who found it difficult to care for her smallest child. We brought these two mothers together; now both are happy, for each is serving the other: one has a child to love and care for, and the other is doing her work free from the anxiety caused by leaving her child unprotected.

MOTHERS' MEETINGS

From the children who came to the kindergarten, we had a foundation on which to begin the mothers' meeting, which has an enrollment of 47. Using the lists of mothers secured in the survey we sent out 100 invitations to the first meeting. Many responded, and the organization promises to be one of the best in the city. Among the many departments of work are civics, health, home economics and religious education.

COMMUNITY GUILD

The Girls' Community Guild has been started with an enrollment of twenty-six. The work of this department is to be three-fold: industrial, physical and educational. The girls are especially interested in the work of the physical department, which we make a promotion from the others, or an incentive for good work in the others.

As a result of the opening of the church as a Community Center, we have been able to do more systematic, definite work. We have helped the needy, cheered the discouraged, comforted the distressed, prayed for the hopeless, loved the outcast, and under the guidance of the Holy Spirit we are helping to bring the Kingdom of God in the hearts of men.

(The Woman's American Baptist Home Mission Society shares in the support of four Negro Centers. The Neighborhood House, Atlanta, Georgia, Sunshine Center, and the East End Baptist Settlement of Louisville, Kentucky, on a smaller scale represent the same community interests as the Olivet Church of Chicago.)

A New Book

Women of Achievement. By Benjamin Brawley, Chicago: Woman's American Baptist Home Mission Society. 100 pp. 40 cents.

Primarily, a text-book is informative and one does not expect to enjoy the reading of it or to look upon it as a contribution to literature.

Dr. Benjamin Brawley has just completed for the Woman's American Baptist Home Mission Society for use in the Fireside Schools a text-book which is literature. It is called *Women of Achievement*. There are six chapters devoted to Negro women who have achieved great things against tremendous odds. It is a fascinating tale, a series of essays written in smooth-flowing English in a quiet, dignified style.

Some may criticize it as too laudatory. But consider the heritage of the Negro woman and read with wonder and tears of her achievements.

The hope of the race rests with the women of that race and truly can it be said of the Negro women. This book will teach us to love and honor the Negro race, which has suffered much, has much to learn and has much yet to overcome.

Women of Achievement should be in every home in America. Our school children should know and read it, and to the young Negro women it should be an incentive to struggle hopefully on: the Promised Land of achievement is open also to them.

LILLIAN M. SOARES.

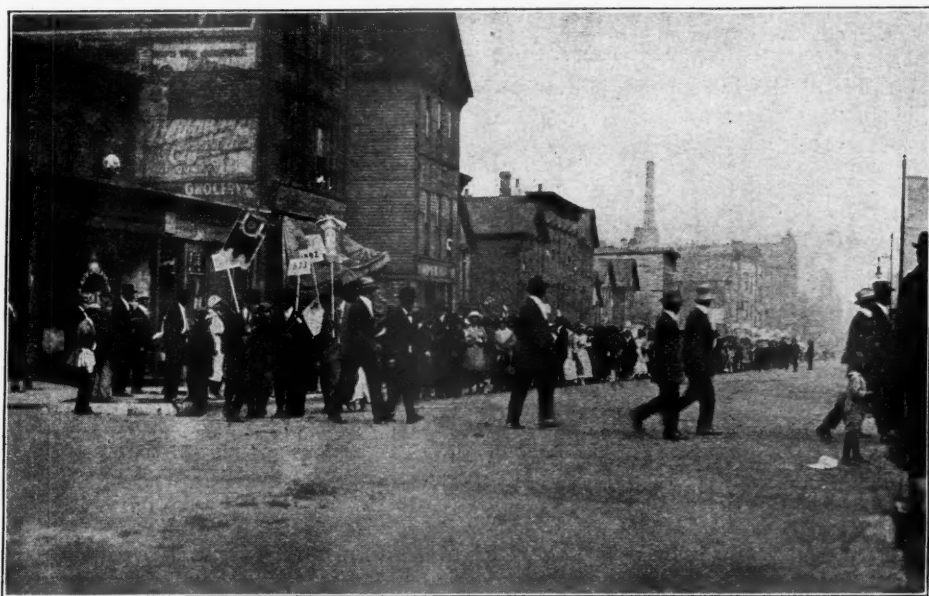
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We are committed to new tasks by reason of new visions.

Do not expect the missionary work to be done by the minority. In our "carry on" work we need to multiply our missionaries.



THE CADETS, AN ORGANIZATION THAT IS SERVING AN EXCELLENT PURPOSE IN THE WORK FOR YOUNG MEN AND BOYS AT OLIVET BAPTIST CHURCH. MARCHING TO MEETING IN GOOD FORM



MEMBERS OF OLIVET CHURCH LEAVING THE OLD QUARTERS AND MARCHING IN PROCESSION TO THE FINE NEW CHURCH HOME

DIFFERENT PHASES

MOUNTAINEERING

From the mountains of Kentucky come the tidings of uplift and progress. Miss Nannie M. Locke, missionary among the Negroes at Owensboro, writes:

"What pleasure and inspiration it was to see the strong evidences of growth from the seed sown among these people ten years ago. In some of these mountain towns where it was dangerous for the people to go out on the streets on pay day, as they call it, one is comparatively safe now either day or night. The conduct of the people in public places is greatly improved; their homes are kept in better condition; their churches are kept in repair; many of the women are seeing the need of mission work in their community and they are striving to Christianize the homes. In fact, a new day has dawned for the people in this part of the mountains."

BIBLE BANDS

An encouraging report comes from Miss Grace M. Eaton, editor of *Hope*, which is the organ of the Fireside Schools. As a part of the plan for promoting the study of the Bible, the use of the magazine *Hope* and the improvement of home conditions, Bible Bands are organized wherever possible. Miss Eaton writes that practically two-thirds of the 1,088 bands in twenty-nine different states use the *Hope* Bible lessons in their meetings.

NEGROES AMONG JEWS

Miss Julia A. Foster, who is a missionary among the Negroes of New York City, writes:

"Harlem seems to me a miniature Palestine. But here are found the Jew and the Negro. There are two colored congregations that occupy Jewish synagogues all the year except at the time of the Passover, when the Jews use them.

It has been estimated that about 80,000 colored people live in Harlem. In this densely populated territory are people from Africa, South America, the West Indies and our own southern states. The Baptist denomination predominates by a large majority. One church has a membership of more than 3,000. This section has twelve other Baptist churches and missions besides those of twenty-five other denominations."

OFF THE STREETS

To meet the special needs for a worker among the Negroes in Philadelphia, Miss Fannie E. Reid was appointed as missionary last March. She writes as follows:

"The methods adopted and practised by the Woman's American Baptist Home Mission Society in the way of house to house visitation are among the best to reach and help the people. In the house to house visits at first we get no farther than the door, next we hear 'Come in if you can get in,' and later we have the confidence of the mother which means contact with the children also.

We have a new sewing school and young people's society. Both of these meetings are held in a mission in a community where the people do not attend church. The children live on the streets; few attend school. At our meetings, Bible stories, habit talks, patriotic lessons and exercises are a part of our programs."

SOME PLANTATION CONDITIONS

Mrs. S. E. Baily writes from Dermott, Arkansas:

"I have held meetings from house to house on large plantations where there was neither school nor church. Some of the Negro children have to walk from five to seven miles to school. Large girls and boys, twelve and even fourteen years old, cannot read well in a first reader or primer. Few of their parents have ever gone any distance from their homes. I have to spend most of my time in the kitchen when visiting these homes, because I must reach the mothers. I carry a work apron along with me and help wash the dishes or make the bread. In this way, I get an opportunity to talk about our Fireside school work, as well as home making and home keeping. These mothers will not go out to a lecture or public meeting but they are ready to receive one who will come into their humble homes. They like to learn new plans for doing house work. I asked one woman how much fruit she had canned. She said: 'Not very much and I expect old Uncle Sam to send for that the fuss' time he take a notion to eat some peaches because he sends to us for everything else he wants fur his ownself to eat.' Of course, a complete explanation was necessary.

My little daughter went with me last summer into many dark corners. She carried her little folding organ, and her

playing it in the meetings proved a great help to me, especially among the children. Some of our meetings were held fifty miles from Dermott."

HOPE LESSONS

Miss Julia A. Watson, who is missionary among the Negroes at Columbia, South Carolina, writes of a visit to one of the schools in Florida where Miss Joanna P. Moore often received a welcome. In one evening, sixty subscriptions to *Hope* were secured, for "they were glad of the opportunity to take up the work again."

From Houston College, Houston, Texas, Mrs. Wilkins writes:

"Our Woman's Circle which meets from house to house each week has manifested the greatest interest in the study of our Hope lessons on Christian living. Through the Circle we have done more real charity work than heretofore in caring for and giving special donations to the sick and those in real need.

The beautiful lessons of the early Christian church where they were willing to share their possessions that they might have all things common, have had a telling effect upon many; now they are willing to give of their scanty means for a good cause."

An Announcement

Dr. Warren P. Behan has tendered to the Board of the Woman's American Baptist Home Mission Society his resignation as president of the Baptist Missionary Training School, which has been accepted to take effect at the end of the present school year.

As the head of the school for five years Dr. Behan has put into operation constructive measures for the advancement of the school and the maintenance of a high standard. He reorganized the curriculum to include an extra year made necessary by the demand for more highly trained missionaries, and provided courses to cover all departments of Christian service.

An extension course was arranged whereby those in other cities who desire to enter the school at a future time may take certain subjects under local supervision, receiving credits for the work done which may be counted upon entrance into the school.

Always alert to the needs of the hour, Dr. Behan introduced, as a war measure, a special one-year intensive course for college and normal graduates to fit themselves to meet the imperative demand for more women workers.

Dr. Behan's classroom work in the Biblical department has been of a high degree of excellence and has been warmly commended by those who have attended his classes either as students or visitors. He retires enjoying the confidence of the Board and its sincere appreciation of the valuable service he has given as president and with the best of wishes for his future usefulness. His Christian courtesy has been unflinching and has won the sincere regard of the Board and of the students.

As a successor to Dr. Behan the Board of Directors has secured Mrs. Clara D. Pinkham, who served as dean of the school for two years, and was granted leave of absence for this year to take some post-graduate work at the Hartford School of Religious Pedagogy.

The Board feels it a matter for congratulation that Mrs. Pinkham has accepted this appointment. She is admirably fitted to fill the position. Mrs. Pinkham is a graduate of Boston University and of the Hartford School of Religious Pedagogy, she has had teaching experience, and as dean for two years knows the school and its needs, and has high aspirations for its future and the service it may render to the denomination.

KATHERINE S. WESTFALL.

* THE OPEN FORUM OF METHODS *
* BY ESTELLA SUTTON AITCHISON *

Missionary Dynamics

"Give your pupils to drink from a running stream: even animals will turn away from a pool that is stagnant," said a well-known American educator. Herein lies the reason why so many virile folk shun the missionary meeting—static subject matter in this super-dynamic age. Sample this live stuff from missionary societies that are doing things:

A Living Newspaper: "The Americanization Herald, Negro Edition." Advertise the above on posters and bulletin board, with a sketch of a lively colored newsboy and curiosity-tickling announcements of the leading features. At the meeting, the editor-in-chief and heads of the several departments seat themselves in a model "sanctum" and proceed to reel off the newspaper, all parts, so far as possible, being memorized or spoken from notes—very little read. The impersonated departments may include (1) the editorial, exploiting our Christian Americanization plan and its application to Negro education; (2) leading news items—snappy, informational matter relative to present work among Negroes; (3) poetry—"Po' Lil' Brack Sheep" and other short recitations; (4) story page—"Aunt Zanie's Prayer," "Aunt Tillie," etc.; (5) advertisements—"Lost and Found," "Help Wanted" (needs of the work, including materials for sewing, "barrels" for Mather, etc., and announcement of new publications bearing on the subject (see January *Missiongrams*); (6) illustrations—tableau of interior of typical Negro cabin, showing need for Christian Americanization, or pictures of schools, work and workers among Negroes, cut out, mounted and passed around.

Materials for this program will be found at the W. A. B. H. M. S. literature department, and in the current number of *Tidings*. *Uncle Sam's Congress of Methods*: An improvised dramatic sketch (easily arranged by any local circle), given at the Mid-Winter Rally of the New England District at Boston, January 23, to exploit inspirational and organizational material in a fresh way.

Uncle Sam, in an attempt to mobilize all the forces of the Church and society for his great task of world-reconstruction, has summoned a missionary congress to get in touch with women's methods and link them up with his task. He calls on Mrs. Mossback to conduct a typical meeting for his information. This ultra-conservative (unfortunately not the last of her species) reads their society's annual report, showing up "hereditary offices, ancestor worship to beat China, the usual per-

formances in this hour on unusual needs, and that cover-all extinguisher, 'We've never done it that way before.'" Uncle Sam in an outburst of indignation resumes the chair and proposes to parallel some of the means by which he won the war. He then calls, apparently at random, on various women to tell what their missionary societies are doing, as follows: Enlistment and drill—Mrs. Bryte (missionary methods in the S. S.); Miss Willing (World Crusaders and W. W. G.); Miss Do-Well (Recruiting Plan, Prayer League, Contest Study, Extension Work, missionary prayer meetings in church, etc.). (2) Efficient financial administration—Mrs. Clearview (Quarterly Payment Plan, etc.). Americanization—Miss Patrie, who introduces a costumed Italian to make her own speech. The congress closes with an inspirational address by Uncle Sam, and a new song to the tune of "Over There."

Program Seedlings: "Editing Missions" (appoint a staff at one meeting and have them clip from various issues, making up an abbreviated copy of *Missions* to be presented at the next meeting as a basis for securing subscriptions). "A Christian Liberty Bond Rally" for last month of fiscal year. "A Brides' Reception" for all new-weds of the year past, presenting each with a year's subscription to *Missions*. An "Under Twenty and Over Sixty" meeting, all on the program conforming to the age limits. A "That Reminds Me" meeting of informal (but carefully prepared) story telling similar to a fagot party but hung together on the above thread. A "Peripatetic Missionary Meeting"—a personally conducted tour, having the members guess the names of the fields represented or of the impersonated workers who make camouflaged autobiographical speeches. "A Conversational Meeting," at which participants discuss, with apparent informality but after real rehearsal, the best missionary book they have read, the best meeting they ever attended, etc.

(*That idea of "Editing Missions" is capital. Those who try it will have more sympathy with the Editor who doesn't have copy ready made.—Ed.*)

Birthday Prayer Calendar for April

But I have prayed for thee, that thy faith fail not

April 2. — Senorita Francesca Salas, missionary among the Mexicans, Aguas Calientes, Aguas Calientes, Mexico.

April 5. — Miss Elizabeth Carr, missionary among the mining population, Box 213, Oak Hill, West Virginia.

April 6. — Miss Lydia Hedborg, missionary among the Scandinavians, 235 E. 18th Street, New York City.

April 8. — Miss Amy Purcell, missionary among the Chinese, 1061 East Street, Fresno, California.

April 9. — Miss Matye Wyatt, teacher among the Negroes, Mather School, Beaufort, South Carolina.

April 10. — Miss Lilla Sawyer, missionary among the Slavs, 1203 Getz St., Akron, Ohio.

April 13. — Miss May Hamilton, teacher among the Negroes, Spelman Seminary, Atlanta, Georgia.

Miss Elizabeth Glick, missionary among the Indians, 106 Mill Street, Reno, Nevada.

Miss Christine Bosen, city missionary, 2213 Street, St. Louis Avenue, St. Louis, Missouri.

Mrs. Mollie Garner, matron, Indian University, Bacone, Oklahoma.

Miss Josephine Pliego, missionary among the Mexicans, Callejon de la Esmeralda No. 4, Mexico City, Mexico.

April 15. — Miss Edith Dommock assistant to treasurer, 2969 Vernon Avenue, Chicago.

April 16. — Miss Alice Steer, matron at Crow Indian Mission, St. Xavier, Big Horn Valley, Montana.

Miss Gertrude S. de Clercq, secretary to Corresponding Secretary, 2969 Vernon Avenue, Chicago.

April 17. — Miss Eleanor Blackmore, missionary, Box 57, Managua, Nicaragua, Central America.

April 18. — Miss Anna Boorman, missionary among the Negroes, 1700 N 15th Avenue, Birmingham, Alabama.

April 20. — Mrs. Frances Baumgardner, teacher among the Negroes, Benedict College, Columbia, South Carolina.

April 22. — Miss Rocena L. Stockwell, missionary among the Syrians in Boston, 64 Bates Road, Watertown, Massachusetts.

April 26. — Miss Alma Kurtz, missionary among the Slavs, 27 Mohawk St., Detroit, Michigan.

April 27. — Mrs. L. K. Barnes, district secretary, 123a Halsey Street, Brooklyn, New York.

April 28. — Miss Fannie I. Allen, missionary among the Russians, 4324 Corliss Avenue, Seattle, Washington.

Perhaps you and your particular friends have given all they can—it is doubtful, though possible—but what about those “other women” who have not because you and I failed as recruiters to win them to our missionary society, where their eyes, ears, hearts and purses might have been opened by the earnest presentation of tremendous needs and glorious opportunities which every such meeting should produce.

It is pitiful (did it ever happen to you, after you had made an appeal in some association or state meeting?) to have a woman say during the hand-shaking time, “I have never been asked to join the missionary society.” This has been said to me many times, though you may be sure *she* could never truthfully say it again. At a conference, after we had explained the recruiting plan, a woman said, “I secured fifteen new members last year and I have never heard of the key women until today.” Could such a woman be found in your state or association?

The secretary and the director of a large association have recently decided to unite on one woman to push the recruiting work, as each has so much else to do; and as it is strictly a union plan, with the one woman with the one thing to do, there need be no division or duplication of territory. She is free to work anywhere under the state recruiting officer. It is an excellent plan. Do you have such a woman in your association or does your state recruiting officer deal directly with the churches?

If I were a state recruiting officer I should want a helper and I should want to deal directly with the churches, too, just as district officers like to deal sometimes with both the state and the association. We need more than “one string to our (missionary) bow” in these strenuous days. This woman could help immensely in her more intimate connection with the churches.

Now, dear recruiting officers, from the district president and secretary down to the local society, must we hear again this year of many churches with no captains, no key women, no new members? If you as association officers have no state officer you are hereby authorized by our two chiefs, Mrs. MacLeish and Mrs. Westfall. And, district president, or secretary, if your state officers resign, it is your duty to fill the vacancy at once or to do the work yourself until the vacancy is filled.

Have you seen the following signs in the Highway of Success? Here they are: “No Quitters wanted!” “Keep your eyes on the goal!”

May we be happy on March 31 when the reports are completed! Faithfully yours,

HARRIET NEWELL JONES,
Promotion Secretary.

RECRUITING CORNER

Dear recruiting folk, here we are in our last month, March, the end of which brings us great joy or disappointment. How will it be with you?

Of course our eyes are all turning to the treasury and our pens and telephones and feet are “working overtime” on the money problem, and, yes, I am sure your hearts are lifted, too, this month in prayer for exceeded apportionments, greatly enlarged individual gifts and full treasuries everywhere with the coveted six millions “pressed down and running over.” Only so will our Baptist heads be properly elevated and all our work lifted to a far higher plane as befits this changed, new world.

This is as it should be, but do you realize that we can help bring about that happy consummation only as we secure more recruits? As in the war, numbers are needed and numbers will save the day.

Spelman's Tribute to Miss Upton

In the autumn of 1888, when Spelman Seminary was but seven years old, there came to the Southland a dear lady who was both able and willing to help in the administration of this institution. The twenty-five years of her sojourn here revealed her potent influence and beautiful spirit; and today the name of Lucy Houghton Upton is widely known and tenderly cherished.

Miss Upton left an excellent government position which she held in the census department in Washington to come to Spelman. Upon the death of her father she inherited sufficient means to insure independence, whereupon she characteristically decided that it was only fair for her to give up her position in Washington to someone who needed the salary. Her friendship with Miss S. B. Packard, one of the founders of Spelman Seminary, opened the way for her coming South. For the three first years Miss Upton gave her services to the school. To attempt to enumerate all that she actually did during this time would be a colossal undertaking. One of her favorite expressions was "Blessed are they who fill gaps." In this capacity she was thrice blessed. She aimed in every possible way to lighten the burdens of the two noble women who were at the head of the school. And so unostentatiously did she labor, that what she was doing was not realized until the task was accomplished. In 1890 because of failing health, Miss S. B. Packard was ordered to drop all work and to go away. She at once requested that Miss Upton accompany her. A trip to Europe and the Holy Land was planned; and so admirably were the advance ideas carried out that the trip proved to be one of pure delight entirely devoid of care or anxiety. Miss Upton, with her rare executive ability, directed the party and bore the brunt of the entire pilgrimage from beginning to end.

A sad experience faced Miss Giles in the autumn of 1891, when for the first time she had to open Spelman without the friend in whose loving company she had founded the school and carried it on. For Miss Packard had been called to her long home the previous June. Miss Upton was then appointed to assist Miss Giles as associate principal. Her keen intellect, practical wisdom, earnest Christian character and deep interest in the advancement of the Negro race fitted her admirably for the position. Later, when titles were somewhat changed, Miss Giles became president and Miss Upton was made dean. This position she held until 1907, when failing strength demanded less strenuous labor. At the death of Miss Giles, Miss Upton became acting president for a few months. She then became general secretary, remaining such until 1913, when ill-health compelled her to resign and give up all work. The years between have been spent at her sister's home in Providence, R. I.

Although Miss Upton's work at Spelman was vastly varied, much of it was also remarkably distinctive. We who now enjoy good things established by her far-sighted wisdom are glad to call attention to them. The cases of birds, of African curios, of souvenirs collected in Palestine, of geological specimens, and many other things which now go to make up our museum, came to us largely through the influence of Miss Upton and were by her carefully arranged and catalogued. It was she who first started the idea of establishing a regular course in music. She founded the Granddaughters' Club, which has proved a most interesting

part of our school. She aided in securing the services of a landscape gardener who converted our grounds into a campus of rare beauty. As recently as May, 1915, in an excellent article published in our school paper, "The Spelman Messenger," Miss Upton named and located every tree and shrub within our gates. Her love of Nature inspired others also to study buds and flowers and trees. She had classes in botany, astronomy, geometry and psychology. Many nights she and her telescope were surrounded by eager girls who fain would know more of the inverted bowl above them. Miss Upton's brother, the late Prof. Winslow Upton, curator of the observatory at Brown University, was prominent among the astronomers of the land. Miss Upton kept in very close touch with him and his work, so could give her pupils the latest and most accurate information regarding the starry heavens.

It is interesting to note what various people remember most vividly concerning our versatile friend. One was impressed with her demand for absolute accuracy in details: glittering generalities found no favor in the keen eyes of Miss Upton. A whilom pupil still follows the outlines of the splendid Bible readings which Miss Upton used to give Sunday mornings in chapel. Another recalls her unfailing kindness during a trying illness and her tender tact in bestowing favors. To a girl who was studying French in preparation for her life work, Miss Upton gave a copy of the New Testament and a small volume, "The Way To God," by D. L. Moody, both in French. These little books are treasured today most carefully. Her personal interest in each girl drew all hearts to her. Anything which attracted her pupils she grew enthusiastic about. The girls noticed this and said one day, "Miss Upton, we believe you would be interested in an old, bent, rusty nail if we brought it to you." "Indeed I should be," was the quick reply, "if you were."

Like Alice Freeman Palmer, Miss Upton was a hardened optimist. She was always sure that superior things were just ahead. Her ideals were high for a bigger, better Spelman; and her efforts to bring that golden day were untiring. The Negro girl and her advancement were very dear to her and today she is mourned in many a city and hamlet. But her wonderful influence will abide forever, as she is one "of those immortal dead who live again in minds made better by their presence."



American Baptist Foreign Mission Society

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MISSIONS' QUESTION BOX

ANSWERS WILL BE FOUND IN THIS ISSUE

1. What is the name of the new movement which the Woman's Foreign Mission Societies have launched?
2. What is the extra "over and above" amount to be raised from individuals in the \$6,000,000 Drive?
3. What are the circles asked to do on the 14th of March?
4. What American W. W. G. Chapter has a foreign girl for president, and what is her name and nationality?
5. How many Negroes are estimated to belong to Baptist churches?
6. In what city do two colored congregations occupy Jewish synagogues all the year except at Passover time?
7. What two descriptive words are used of Miss Upton, longtime connected with Spelman Seminary?
8. What did the missionaries do to prevent reporting a big deficit?
9. How many sons of missionaries have been serving in the war, so far as reported?
10. How far did Missionary Brown walk one Sunday and how many times did he preach?
11. How much larger were the receipts of the Foreign Mission Society for the first ten months of 1918-19 than for the corresponding ten months of 1917-18?
12. Where was the "Declaration of Independence" of the Czecho-Slovaks proclaimed, and when?
13. What does the term *Panchama* mean?
14. What is the name of the Layman Volunteer at 73, and where is he working?
15. What is the title of the new world project for world evangelization?
16. What is said to be a fair notation of a man's actual belief in the kingdom of heaven?
17. Where do the boys and people climb on partitions and barred windows to see the medical missionary operate, and who is the doctor?
18. What is the question regarding the Baptists?
19. How many pupils were there in the Home Mission Schools for the year ending May 31, 1918?
20. What was the appropriation of our General and Woman's Foreign Mission Society last year for work in Africa?

List of those who have sent correct answers to Question Box for 1918

Mrs. H. A. Ballenger, Council Bluffs, Iowa.
 Mrs. H. A. Blinn, Endicott, N. Y.
 Mrs. Guy E. Clute, Fulton, N. Y.
 Mrs. Chas. Dockstader, Fulton, N. Y.
 Mrs. Chas. L. Foster, Rochester, N. Y.
 Mrs. Ella E. Eaton, Meredith, N. H.
 Miss Anna E. Gage, Hartford, Conn.
 Miss Fannie Hopkins, Salem, Ind.
 Mrs. H. E. Hotchkiss, Fairfax, Vt.
 Miss Susan A. Maynard, Worcester, Mass.
 Mrs. E. E. Norman, Hackensack, N. J.
 Mrs. A. G. Rich, Fulton, N. Y.

Gertrude W. Smith, Saylesville, R. I.
 Mrs. N. L. Sweet, Whitehall, Wis.
 Mrs. F. B. Trask, Fulton, N. Y.
 Mrs. A. S. Underwood, Fulton, N. Y.
 Miss Sallie Wentworth, Dover, N. H.
 Mrs. F. C. Woodbury, Meredith, N. H.

There were 18 who answered all questions correctly; 21 others had only one error, 28 had two, 14 had three. First prizes will be sent to the 18, and second prizes to the others, according to the offer made.

THE GREATEST AND MOST IMPORTANT QUESTION
 THAT CAN BE ASKED THIS MONTH IS WHETHER
 EVERY BAPTIST IS GOING TO SEE TO IT THAT
 THE SIX MILLION DOLLARS ARE RAISED?



Serious Food Conditions in India

A letter from Dr. Frank H. Levering of Secunderabad, dated December 19, says: "I have had it in mind for several weeks to send you something on the food situation, but because I do not care to appear to be an alarmist I have delayed doing so. Conditions are becoming serious. Practically the whole of the Bombay Presidency is suffering from shortage of rain. That means failure of crops and that means suffering for men and animals. The Madras Presidency is not suffering so severely but conditions are far from satisfactory even there.

I am sending you a leader from the *Madras Mail* of December 17th, which states the situation as mildly as it ought to be stated. You should bear in mind that what is written there refers to the Madras Presidency alone. Of course all our mission work is in that Presidency.

The leader says that the merchants in that Presidency have not taken any steps, to avail themselves of the opportunity to secure rice from Burma. In our neighborhood they have gone further and frowned down attempts to secure even a local supply. As a class, when an opportunity to make money is concerned, the Indian bazar merchant is unscrupulous and merciless.

You will observe that the writer says prices are higher in some localities now than they were in the great famine of 1877. He thinks, however, that the increased pay of the workingman and the improved facilities of transportation, will mitigate suffering at this time. I hope I do not misjudge the Indian grain merchant when I write that he may be trusted to see that some scheme keeps the supply scant and prices high.

It is true that lately there have been heavy rains along the coast of the Bay of Bengal. They do not seem to have penetrated inland more than perhaps 75 miles.

The Indian rupee is worth now 27 or 28 cents. The outlook is bad. The prices are famine high now. There is a severe shortage of rain practically all over India. Hyderabad, our locality, shows a shortage of one third the average rainfall.

The Reason Why the Missionary Had a Deficit and Why it was No Larger

BY REV. C. UNRUH, NALGONDA, SO. INDIA

The common grain which the poorer classes eat in this part of the country, called "Sudsa" and "Jonna," we got 5 seers of for a Rupee, and rice $4\frac{1}{2}$ or 5 seers. We have 70 children in our school, and if we give one-half seer for two meals they get a day—that is the least they must have—that means 35 seers a day or Rs. 7 worth of grain daily, or Rs. 210 a month. And our appropriations are Rs. 200 a month only. That means that all the money goes for grain only and nothing is left for other expenses—teachers, workers among children, firewood, etc. That is the reason that we had to expend Rs. 3940 during the year against Rs. 2400 income. We cut off the Gangi from the children's food. It is a kind of rice soup which the children used to get in the morning before going to school. But by cutting it off we save almost a Rupee daily. We often feel bad about it when we see the children without food from evening at seven o'clock to the next day at eleven A.M., but we have to do many things which we do not like as it is simply impossible to do the work with these appropriations. We take as many fees as we can get out of the people, but in famine time you simply cannot get out much, and yet I got Rs. 315, as you will see in the account. And we have no other sources. Of course you will see in the account a donation of Rs. 275, but it was not made from outside, but by the missionaries themselves. We did not like to send such a big deficit in and simply reduced it.

An Interesting Church Service in Secunderabad

BY REV. FRANK H. LEVERING

During the war just closed the British Government adopted a course by which it made definite attempts to enlist Christian converts in its Indian Dependencies. In the Punjab many men from the membership of the Presbyterian missions, both Scotch and American, were induced to join the army. In Burma a large number of our Burman and Karen Christians have joined the military forces. There are various Labor Corps recruited for service in Mesopotamia, and in these corps many of our Telugu Christians are enlisted. The 2nd 70th Burma Rifles are stationed at Begumpett Lines. Their quarters are about two miles from the mission bungalow, in this station. I have been to their lines several times. In the regiment there are 360 Karens and about 19 Burmans. The Karens are in B Company and are in command of Subadar (Captain) A. Yaba, one of their own people.

He is a member of our mission and in times of peace the headmaster of a Government school. Our mission sent a Karen pastor with the men to look after their interests. In this the mission acted very wisely. Since he has been in this station he has baptized 114 heathen Karens. Under the work usually done in the army by others than pastors the churches could not have reaped that harvest.

It was arranged that on Sunday, December 9th, all the Karens who could leave camp should come down to our church compound for a service. They marched in from their camping place under the command of Subadar Yaba. Maung Yin, the pastor, is not an enlisted man but the Government has given him the honorary rank of Havildar, or Sergeant. He came with his people. The fly of a large tent had been put up in the compound for those who might feel that they needed its shelter from the sun.

The service was joint — part in Telugu and part in Karen. The Karens are excellent singers and the choir was with the men. The writer welcomed the Karen brethren to the service and Subadar Yaba translated what was said into Karen.

Among these men there are a dozen or more from the Baptist College in Rangoon.

Then the writer told the Telugus, in their tongue, who the visiting brethren are and how they are the fruit of the work of Ko Tha Bu, a converted highway robber with about thirty murders chargeable to him, according to his own story.

The Bible was read in both languages. The Telugu pastor spoke in that tongue and Maung Yin in his mother tongue.

Once during the service the whole Karen company sang, and very appropriately the hymn was "Onward, Christian Soldiers," translated into Karen, of course.

A number of the men from the Labor Corps, camped near Trimulgerry, the military post of Secunderabad and about three miles distant, were in the audience, and seemed to enjoy the novel service as much as anybody. The uncle of the writer, Dr. B. Boganau, was a fellow-student of the editor of *Missions* and the writer, and out of regard for the former I will not tell how many years ago it was.

The service appropriately closed with "God Save the King." Fifteen of these dear brethren died here of influenza and are buried in our mission cemetery.

Death of Dr. Franklin's Mother

Mrs. Mary J. (Burruss) Franklin, mother of Foreign Secretary James H. Franklin, died at Pamplin, Virginia, on Wednesday, January 15, 1919. She had been ill for some months, having had a stroke of paralysis in October. Dr. Franklin had made a number of visits to the home during this period. He will have the sympathy of a wide circle of friends in this sorrow.

Sons of Missionaries in the War

About forty sons of missionaries have been serving in the various armies in the war. Two have been killed in action, namely, Lieut. Vinton Adams Dearing and Theodore Harvey L. Clark. It was at one time feared that Waldo Heinrichs, who was reported missing, had also been killed in action, but later reports indicated that he had been wounded and taken prisoner. After several weeks in the German hospital at Metz, he was released and expects soon to return to America.

A recent letter from Mrs. J. H. Scott of Japan gives the information that her son, Lieut. Harold L. Scott, had received a regimental citation and had been awarded the French Croix de Guerre for extraordinary heroism in action. As a lieutenant in the French artillery, he had been on the firing line almost constantly since July, and was in the severest of all fighting on the very last day before the armistice was signed.

Secretary Robbin's Report

Foreign Secretary J. C. Robbins of the Foreign Mission Society spent the greater part of last year on a visit to our British India fields, including Burma, Assam, Bengal-Orissa and South India. At the meeting of the Board of Managers at Northfield he presented a comprehensive report of his trip and his observations, not only of present conditions on those fields, but of important needs which must be met. in order to prepare for a great Christian advance. This report has been published in book form by the Publication Society, and complimentary copies will be furnished to all regular contributors of our foreign mission work. Requests for copies should be addressed to J. Y. Aitchison, Home Secretary, Box 41, Boston, Mass. This book would be valuable to the general reader who desires information regarding our work in British India, and would be of particular value to the busy pastor who may be seeking fresh material for use in addresses and sermons.

Influenza on the Mission Fields

The influenza epidemic has practically reached all parts of the world. From our mission fields come reports that many have been taken sick and a number have succumbed to the disease. At the training school in Iloilo one of the girl pupils died, school was closed for an entire week, while both missionaries, Miss A. B. Houger and Miss A. V. Johnson, had the disease. All the boys in the institution had it in some form. Fortunately in no case was it fatal. From South India has come the report that the influenza epidemic has been very serious. In Ramapatnam and the surrounding villages many people died, among them six Telugu Christian helpers on the

mission compound. Had it not been for the dispensary and the service which Miss Lillian V. Wagner was able to render, conditions would have been much more serious. At Loikaw, Burma, the disease proved particularly fatal, more than one hundred people having died in less than a month.

STATION SNAP-SHOTS

Assam

Over one hundred converts have been baptized on the Impur field during the six months' period ending in July. Many in outstations which the missionary has not yet been able to visit have been waiting some months for baptism. Rev. W. F. Dowd reports that several more churches of this field are likely soon to become self-supporting.

Japan

At the twenty-ninth annual conference of the missionaries in Japan of the A. B. F. M. S., Dr. Tenny was elected Mission Secretary; it was also decided to complete immediately the purchase of land for the Yokohama school, which is soon to be incorporated. The reports of the recently conducted survey of the Japan field with recommendations for the ten-year period were adopted with few changes.

China

The school-work at Chaoyang is advancing in power and influence. One hundred and nine are enrolled in the station schools while pupils in the twenty-eight day-schools spread over the field number seven hundred. The missionary has baptized a gratifying number of students at each station he has been able to visit.

A new opening for educational work has been made at Huchow through the new women's school in charge of Miss Jones. Women from Ningpo, and Soochow have enrolled, and several are expected from Shanghai where a former women's school has been given up and the students sent, with expenses paid, to Huchow. The evangelistic branch of the school work has always been emphasized in this station. Eight students (of the boys' boarding-school) came up within the last two weeks, asking for baptism.

WHAT THE CHINESE LEADERS ASK FOR

A SCHOOL AT DING-HAE

THE leading business men and gentry who make their homes in Ding-Hae, near Ningpo, East China, have asked the cooperation of the Baptist mission there in building an academy and a hospital.

Ding-Hae has never had a college or an academy graduate. Parents have to send their sons to school in other cities. This plan has many difficulties besides financial ones. China is a country of dialects. Schools in other cities use a different dialect than is spoken at home, making it necessary for the student to learn the new before he can understand fully what is being taught. Other objections raised by the parents are the temptations which their sons face and the fact that they meet people whose means exceed their own, which tends to make them discontented on their return home. If they live at home and attend school in their own city, they remain under the home influence and have to do their share of the work. Children of poor men have little or no opportunity to go to school.

Mr. Hylbert's school was organized to train the children of his own church members, but it is now too small for all who want to attend, for the Chinese realize that their children receive better training at the mission school than anywhere else.

The men have asked Mr. Hylbert to estimate the cost of a school and a hospital. Their own estimate was for buildings and equipment that would cost \$50,000 Mexican. Of this amount they hope to raise \$30,000 on the field, and they look to American friends for the other \$20,000. At the meeting at which the first plans were discussed \$10,500 was subscribed at once.

The Chinese have asked Mr. Hylbert's help in the supervision of both institutions because, they say, the mission can carry on the work better than they can themselves. They agreed to consider an advisory council for the school, provided it remains in Shanghai, where "it cannot interfere with the school management as it could and would were it at Ding-Hae." This school, which will be known as an academy, will be of higher than primary grade.

The leaders have had printed the reasons for wanting the school and hospital in their residence city, and are distributing copies with a subscription paper, hoping in this way to interest the whole city and raise the necessary funds.

Of the hospital this appeal says: "Plagues of various kinds are often found in China during the hot season. Wherever these plagues break out thousands lose their lives. A hospital in Ding-Hae would make all effort to prevent the plague coming to the city, and would use every means to save the sufferers."

"Merchants in Shanghai and other large centers outside Ding-Hae usually sleep and live in the shop building. When these men are sick there is no place where they can be cared for unless they go to an expensive hospital. If we had a hospital in our own city, these men could come and be treated near their own people."

SURELY THESE ARE CALLS
TO BE MET AT ONCE*Land Needed in Ning Po*

Baptists have been at work in the old city of Ning Po for seventy-five years. Our girls' school with one hundred students is the only institution for girls in Ning Po with a high-school department.

The buildings are overcrowded and outgrown. They are crowded in on a narrow strip of land between the city wall and the river, and there is no room for expansion. Additional classrooms have to be rented and frequently two classes recite in one room at the same time. Plans are being made to secure a new site across the river and erect new buildings, residences, gymnasium, dining hall and other equipment.

Naturally land must be secured first, and \$15,000 should be available immediately to consummate the bargain when the psychological moment arrives and the present owners indicate their willingness to sell.



Lester Bain

BY MRS. GAIR TOURELLOT

Sorrow filled the hearts of friends when they learned that Lester Bain had passed away, after a short illness from pneumonia, at the Bacon Home for Missionaries' Children in Morgan Park, Illinois. His youth and splendid physique, together with all that medical skill and loving care could do for him, led all to hope for an early recovery, but an All-Wise Providence had decreed otherwise and Lester was taken.

Lester was born in Mead, Nebraska, December 28, 1899, and was the son of Rev. and Mrs. A. L. Bain of Mukimvika, Congo Belge, Africa. When he was six years old, his parents returned to Africa to resume their work and Lester and his brother Clarence came to live at the Bacon Home. Here their lives have been spent except for two years when their parents were in America on short furloughs.

Lester graduated from the High School in June, 1917, and entered the University of Illinois in September of that year. He was spending a short vacation at home after the summer's work, preparing to return to college as a member of the S. A. T. C., when he contracted influenza. He was popular among the young people and his athletic ability made him a star on the football and basket-ball teams of both High School and college.

When he was ten years old he united with the Morgan Park Baptist Church and grew into young manhood with an active interest in church and Bible School. He was an inspiration, with his sturdy, manly qualities, to all who knew him.

(This was the first time in the history of the Homes for our Missionaries' Children that death has taken one of these children, writes Miss Maud Brook, the house mother at Morgan Park. Dr. and Mrs. Bain have our

deep sympathy in an affliction, with separation added, such as few but missionaries know.—Ed.)

Mrs. James Lee Lewis

One of the most promising missionary couples sent by the American Baptist Foreign Mission Society to Burma sailed December 22, 1917. They were Rev. and Mrs. James Lee Lewis, filled with zeal and eagerness to engage in the great work, in preparation for which they had spent their early years in training. A cablegram just received from Rangoon, Burma, tells of the death of Mrs. Lewis on January 26. Mrs. Lewis was born at Lewisville, N. B., February 5, 1890, and received her education at the Malden Commercial School and Gordon Bible College. Mr. and Mrs. Lewis have been engaged in evangelistic work at Tharrawaddy, Burma. Our heartfelt sympathy goes out to the young man so sorely bereaved and now called upon to face alone the task which summoned him to Burma.

William Carey Calder

Rev. William Carey Calder was born at Harrisburg, Pa., May 1, 1860. After graduating from Crozer Theological Seminary in 1886, he was appointed a missionary of the Foreign Mission Society and sailed in October of that year for Burma, where he engaged in work among the Shans at Bhamo. In 1899 he was transferred to Zigon to work among the Karens. The next year, when the Tharrawaddy district was set off from the Henzada field as a separate Karen mission, Mr. Calder took charge of the work. In 1893 he was transferred to the Karen work at Moulmein. He returned to the United States in 1897, and soon after entered the pastorate. He died at his home in Philadelphia January 19, 1919. In his missionary service Mr. Calder proved himself to be a loyal and devoted disciple of Christ, an efficient missionary, and a warm friend of the Shans and Karens among whom he ministered.



Foreign Missionary Record

SAILED

From San Francisco, December 14, Steamship Ecuador, Mr. and Mrs. William H. Hutton for Assam; Mrs. J. T. Proctor and two children for East China.

From San Francisco, December 20, Steamship Siberia Maru, Miss Florence H. Doe for Assam.

From San Francisco, December 28, Steamship China, Rev. and Mrs. Norris E. Woodbury for Burma; Rev. and Mrs. E. E. Silliman for South India.

BORN

To Rev. and Mrs. Harold I. Frost of Balasore, India, on furlough in the United States, a son, Wilbur Keith, Dec. 14, 1918.

To Rev. and Mrs. F. W. Harding of Tura, Assam, a daughter, Dec. 22, 1918.

To Rev. and Mrs. E. S. Hildreth of Chauchowfu, China, a son, John Lane, Nov. 23, 1918, at Rockport, Mass.

To Rev. and Mrs. D. C. Holtom of Tokyo, Japan, on furlough in the United States, a son, Daniel Clarence, Jr., Jan. 17, 1919.

To Mr. and Mrs. V. G. Krause of Balasore, India, a daughter, Jane Evangeline, Nov. 5, 1918.

To Dr. and Mrs. Charles D. Leach of Huchow, China, a son, Theodore Merrill, Dec. 12, 1918.

To Dr. and Mrs. Charles R. Manley of Ongole, South India, a son, Charles R., Jr., Sept. 18, 1918.

To Rev. and Mrs. F. P. Manley of Nellore, South India, a daughter, Frances Edith, Sept. 19, 1918.

To Mr. and Mrs. J. E. Moncrieff of Suifu, China, a son, Jesse Edwin, Jr., Nov. 23, 1918.

To Rev. and Mrs. L. E. Rowland of Ongole, South India, a son, Jan. 9, 1919.

To Rev. and Mrs. R. S. Wallis of Madira, South India, a daughter, Lois Langworthy, Oct. 24, 1918.

DIED

Rev. William Carey Calder, at Philadelphia, Pa., Jan. 19, 1919.

Mrs. H. W. Hale, at Savannah, Ga., Nov. 14, 1918.



Some Home Mission Leaflets

The Home Mission Society has issued a series of leaflets describing in brief the work in Cuba, Porto Rico, Mexico, El Salvador, Nicaragua, and Honduras. The work of the last year in these fields is covered in reports from the leaders in the work. Sent on application. The cover illustrations give excellent portraits of Superintendent Brewer, Superintendent Detweiler, Rev. D. A. Wilson, Rev. A. Trevino, and Rev. William Keech. For a grouping of the Latin-American work, in form to make a good reading in the missionary meeting, send for the leaflet, "Mexico, Cuba, El Salvador, Porto Rico, Honduras, Nicaragua." In these lands we are touching a combined population of 21,950,000. Much room for a larger undertaking.

A District Missionary's Day

He spent it with a pastorless church which was likewise janitorless, and therefore began his Sunday's service by building the fire and tidying up the room. At 10.30 the people gathered for Sunday school in which the missionary taught a Bible Class. Then he preached. Communion followed and two members were received by letter. In the afternoon the missionary went to a schoolhouse nine miles away, where he preached and organized a Sunday school. No service had been held in this neighborhood for several years. At seven o'clock he was back at the church and addressed the recently organized B. Y. P. U. After this he held an evangelistic service resulting in conversions, reconsecrations and the reception of two persons for baptism. It was not in any way a peculiar day; but days like this count much in the progress of the Kingdom. "Lord, if I may, I'll serve another day."

"Walking Brown"

"Walking Brown" is the name given for several years to Rev. J. M. Brown of Hulett, Wyoming, because of his long

journeys on foot to his preaching stations. One Sunday he walked 25 miles and preached three times. The little village of Hulett is 52 miles from Moorcroft on the Burlington; and is 30 miles from the nearest railway point. "Walking Brown" is the only active minister for forty miles around. He is a graduate of Wake Forest College, North Carolina, and Rochester Theological Seminary. He is now on his fifth year at Hulett. His hold upon the people is wonderful. He goes everywhere and is well received by good and bad alike. In summer he serves as high as nine or ten preaching points. In addition to his church work he is active in civic welfare, is clerk of the school board, and exercises a distinctively uplifting influence in the intellectual life of the community. His salary is paid in about equal portions by the church and the Home Mission Society.

FIELD JOTTINGS

A missionary in Central America says: "There is never reticence in our prayer meetings. After Scriptural quotations and sometimes numerous requests for prayers or various statements of need, we all kneel and prayers occupy the remaining time, until they are cut off."

Rev. John G. Todd, home missionary in Santa Ana, El Salvador, reports that the Sabbath is little respected there and he has often to explain why he cannot engage in secular transactions on that day. The young people of the mission are enthusiastic and aggressive. They hope to publish a little periodical that can be used for distribution among the churches of that region.

Rev. J. E. Kanarr of Western Idaho is encouraging the people of his district and leading them on in all forms of Christian service. The changing conditions in that important state, which has been for some years the scene of much migration from other regions, are being met with patience and enthusiasm.

Record of a missionary pastor's Sunday

(not sabbath): "Taught a class of bright, active Boy Scouts at ten o'clock; met deacons in church study to consult on reception of new members by baptism; preached at regular morning service and baptized six candidates; attended a funeral at one o'clock; reached a schoolhouse five miles out in the country in season for local exercises, preached there, and returned home to eat (at five) the first bite of food since breakfast. At six-thirty addressed the B. Y. P. U., and an hour later preached the evening sermon."

The automobile is helping somewhat to solve the problem of pastoral labor in destitute regions; but its helpfulness often avails more for the region than for the pastor, because he soon begins to enlarge the field of his labors to correspond with the capacity of his machine and thus gets little if any relief from the overwork which had suggested its purchase.

Rev. G. R. Anderson works among the Swedish people, mostly in the northern and western part of Minnesota. Much of his time is spent in small towns and with the rural population. He is constantly traveling. A walk of half a dozen miles between services Sunday morning and afternoon is only an incident; and he is then in good time for a few more miles travel to an evening service at some farmhouse farther away in the woods. Several churches have been organized under his care.

The large meeting is not always the most fruitful. A home missionary says: "On reaching C. so fierce a blizzard set in that no woman ventured out. Only seven, all young men, came to church. I did not feel like holding a formal service, so we sat in a circle and had a conversational meeting. All present but one were members of the church. I asked each in turn to tell his thought and purpose for Christian service in the immediate future. The Christians talked freely for an hour. When I turned to the young man—a school teacher—who had remained silent and asked him if he cared to express any purpose, he quietly and earnestly replied, 'Tonight I have decided to take Jesus as my Saviour.' With tender hearts we all knelt in prayer and each one of that circle thanked God that another soul had found its Lord."

The work of State Missionary C. E. Young in the pulp-mill villages of West

Enfield and Howland, Maine, two miles apart, has been productive of much good. Large classes of men have been formed in both communities. A parsonage has been purchased in the former village, and a vestry has been built and paid for in the other.

Rev. C. A. Chadler, pastor of the Bay Ridge Swedish Baptist Church, near New York, is an indefatigable laborer. He finds many opportunities for service at the Scandinavian Emigrant Home in New York, the Norwegian Home for the Aged, and in connection with numerous committees engaged in the oversight of various activities among the Swedish people.

Rev. R. W. Spencer of Moab, Utah, striving to do the work of pastor there and at the same time reach out into the wide field around him, believes there is no other region in the United States where there are greater opportunities for men who are not afraid to work.

Letters from the Home Mission field reveal the high esteem with which each worker regards his own department of service. This is as it should be. Paul magnified his office while yet counting himself "less than the least" among his Christian brethren.

Among the other phenomenal developments in work among Mono Indians in Northern California, two have been converted and baptized who are in the neighborhood of a hundred years of age.

No class of men have been more persistently appealed to by government officials and various war workers than Christian ministers, and none have more genuinely responded to such appeals. The nation owes a vast debt to the ministers and the churches.

Out of All Nations

A flag raised over the Jamestown
Worsted Mills was:

Sorted by an American,
Carded by an Italian,
Spun by a Swede,
Warped by a German,
Dressed by an Englishman,
Drawn in by a Scotchman,
Woven by a Belgian,
Supervised by a Frenchman,
Inspected by an American,
Scoured by an Albanian,
Dyed by a Turk,
Examined by an Irishman,
Pressed by a Pole.

A Page of General Interest

B. Y. P. U. of America Convention

The 28th Anniversary Convention of the Baptist Young People's Union of America, which is a fraternal union for all Baptist Young People's Organizations, will be held in St. Louis, Mo., July 3-6, 1919. The sessions will be held in the famous Third Baptist Church, while the Hotel Statler will be Convention Headquarters. The following speakers and conference leaders have been secured: Drs. J. W. Hoag, W. J. McGlothlin, F. H. Adams, C. A. Brooks, P. H. J. Lerrigo, C. B. Althoff, H. P. Whidden, S. Z. Batten, J. F. Love, Thomas Wearing, E. LeRoy Dakin, W. E. Raffety, W. H. Geistweit; Messrs. L. P. Leavell, W. F. Raynolds, H. B. Osgood, H. W. Hines, and Misses Nellie Prescott and Ina Shaw.

Iowa Baptist Women at the Iowa Baptist Convention

A history-making chapter came to the women of Iowa at the meeting of the Iowa Baptist Convention, December 4-8, 1918, Des Moines. They revised their constitution and brought it up to date as a working instrument in harmony with the Iowa Baptist Convention, which calls for the Single Collecting Agency and for Commissions to carry on the work of the denomination in the state.

At the Iowa Baptist Assembly in August it was proposed by the president of the Iowa Woman's Missionary Society, Mrs. J. A. Lapham, that the Baptist women should establish an "Iowa Baptist Girls' Missionary Education Fund" for the purpose of helping Iowa Baptist girls in their preparation for missionary service at home and abroad. The fact that twenty-seven young people had offered themselves as student volunteers, from Iowa, at the B. Y. P. U. of America, held in July at Cedar Rapids, led to this suggestion. After an earnest appeal by Secretary James Asa White at the Assembly, largely the same young people again affirmed their decision to give their lives in service as the Lord might lead. The suggestion was immediately received with much enthusiasm; and recommended

to the Executive Board for action. The Executive Board adopted the suggestion, and at the Convention the women incorporated it as a part of the constitution that the Baptist women of Iowa maintain a permanent Educational Missionary Fund for volunteer girls for Home and Foreign Mission work.

The plan asks contributions annually of five dollars, more or less, from individuals, circles, Sunday-school classes, and young people's Guilds and Unions. At this writing several hundred dollars have been pledged and paid in to the woman's treasury. We hope soon to have candidates in training, who are under consideration at the present time.

Mrs. A. D. McGlashan, wife of the pastor of the Forest Avenue Church, Des Moines, who spent six years in India and China, gave one of the most charming, interesting and informing missionary addresses the women have ever enjoyed. This was the unanimous verdict.

Mrs. J. A. LAPHAM.

Christianity at the Bottom of the Alphabet

Zang Zok is a small town near Shanghai, China, notable not only because of its odd name lying close to the bottom of the alphabet, but also because in her Zang Zok home a Christian young woman has opened a Christian school. Christian farmers nearby have given \$12 to help her buy a school organ.

Zi-Z is the unpronounceable name of a town near Zang Zok. At Zi-Z a Christian man has opened a Sunday school of sixty pupils. He has divided them into two classes, each of which he teaches, one after the other, in the same building.

A Question for Christian Women

What of the children, my sisters?
What of the coming band?
Who will take up the work of the Master
As it falls from your trembling hand?
Are they trained to the cause, O mothers?
Are they strong and brave and true?
Are they ready to lift the burden
When the Master calls for you?

— Isabelle Mackay.

IS YOUR CIRCLE A NON-CONDUCTOR?

HERE IS ONE OF THE MOST SEARCHING ARTICLES
YOU HAVE READ IN MANY A DAY. HOW ABOUT IT?

A BRIGHT college girl put up the following questions recently to the Congregational women. With only a few changes in nomenclature to adapt them to our organization, they are reprinted in slightly abbreviated form from *Life and Light*. The article (if recited by a young woman) would make a telling number in a missionary program.

"I'm an outsider. I don't belong to a Mission Circle, and my mother doesn't. There was none in the church with which I was last affiliated; or, if there was one, I didn't know it. I don't know any circle well, and none of the circle members I know has ever talked to me much about her society. I don't really know what a circle is for except meetings, and collections, and, I suppose, prayer. I know about mite-boxes, of course; and I know that circles and districts all over this country are the feeders of the Woman's Board, and that the Board does marvelous work abroad, and that their missionaries are the most wonderful and lovable and happy women in the world. I know, because quite a number of them are my friends. I know that the work over there is horribly undermanned and poorly equipped, and they can't advance as they want to because they haven't the money and the men and women. Of course, I give; and pray, too. One does when one has friends on all the fields. And I am going, myself, just as soon as the Board will send me. But as I said, I am an outsider, though I don't know just why.

I don't understand about circles. In a big District Meeting last Spring, a well-dressed woman got up and said they'd raised all of their apportionment except three dollars, and they expected to raise that by November. Fancy! I don't know that circle, but *could* they be so poor? I think (but I'm not sure about this) that it was a woman from the same little town—at least one just like it—who was boasting that same day that they had raised \$300 for the Red Cross that *month*. I don't understand circle matters. Does missionary money have to be *raised*? Can't it be *given*? Are there rules about it? I know one wealthy city church where they sold sweet chocolate—bought in quantity and peddled it at five cents a cake—to raise their missionary apportionment—the *men* and *women* of the church! Am I not any outsider, not to understand these things?

Why should it take such hard work for the Woman's Board to raise \$365,000 for the Golden Jubilee? Many of the women who do give, I

know, can only give the mite-box way, and cast real widow's mites into the treasury. But where are the checks? I heard the other day about a man who makes it a business to raise money for charities, who, when asked about getting a certain \$50,000, said it couldn't be done. Make it \$500,000, he said, and he could do it easily.

I would expect to find more real sympathy and understanding of a girl's motives and desires for being a missionary among circle members than anywhere else, but I haven't found it so. I don't expect them to understand, any more. College folks and social workers understand much better. Now I have proven myself an outsider! For there must be hundreds of circle members who want their own daughters to go as missionaries, who *do* understand, any who *do* give according to their ability and not by dimes and quarters. And yet—if that is so, where are the girls?—for nothing can make me doubt the girls!

Why am I an outsider? Why don't the children and boys and girls of the church know more about missions? Why don't the young girls come to circle meetings? Why do you have to be forty, and in some towns fifty, at least, before you belong to the circle? No, it is *not* because boys and girls and young folks aren't interested. I don't know much about circles and perhaps I have been unfortunate in the ones I have met, but I do know a little about boys and girls and young folks and missions. *They go together.*

I'm only an outsider, I know, and not so very old, but I should think the circle ought to be the light to lighten the whole church. I should think it would be circle members who tell the missionary stories in the Sunday School and circulate Missions and missionary story books, and read the Missionary Review of the World, and speak of articles in it as they do of those in *The Atlantic*, and lend the Missions and World Outlook and keep a bulletin board in the church vestibule for busy folks, and talk to the young people of their acquaintance about choosing missions for life work, and enlist every man, woman and child in the cause in some vital way. Most people can't come to afternoon meetings. Why should they? Meetings and committee membership aren't the criterion of service. But everybody can do something to help. And the circle members ought to be those women of the church to whom the propagating of its faith stands out as the chief function of the church, and who are working to help each man, woman and child in the local church to do his bit.

I am an outsider, but I have always believed a missionary society to be an inner circle of those that had the vision. But they carry their lights hidden, to give light only to their own feet. They have knowledge, but they don't teach, and "the people *perish* for lack of knowledge." What does it profit their church or their community that they go faithfully all their lives to missionary meetings and listen enthusiastically or passively to interesting and uninteresting programs? They receive and never give out,

and they themselves become impervious—missions-hardened, the most hopeless, immovable, heart-breaking audience in all the world for the man or woman with a message from the front.

I am an outsider, so I don't know how many mission circles are non-conducting, but I am afraid there are some non-conducting *members* in all circles. "If the salt hath lost its savor, wherewith shall it be salted?"



PATHFINDER GIRLS OF THE WALNUT STREET BAPTIST CHURCH, JERSEY SHORE, PA.

WHAT CAN A LITTLE CHAP DO ?

What can a little chap do—
For his country and for you?
What can a little chap do?

He can play a straight game, all through;
That's one good thing he can do.

He can fight like a knight,
For the truth and the right,
That's another good thing he can do.

He can shun all that's mean,
He can keep himself clean,
Both without and within,
That's a very fine thing he can do.

His soul he can brace,
Against everything base,
And the trace will be seen
All his life in his face;
That's an excellent thing he can do.

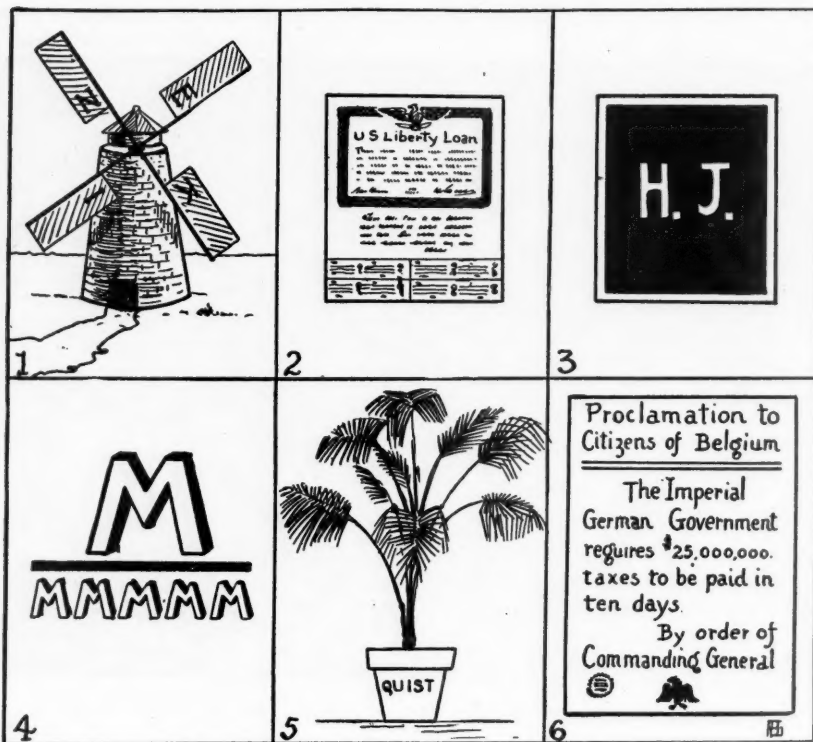
He can look to the Light,
He can keep his thought white,
He can fight the great fight,
He can do with his might,
What is good in God's sight—
Those are truly great things he can do.

Though his years be but few,
If he keep himself true,
He can march in the queue,
Of the God and the Great
Who battled with Fate,
And won through—
That is a wonderful thing he can do.

And—in each little thing,
He can follow the King.
Yes, in each smallest thing,
He can follow the King,
He can follow the Christ, the King

MISSIONS' PUZZLE PAGE

BY WILLIAM B. LIPPHARD



NO. 24. FOREIGN MISSION BOARD OF MANAGERS

Each of the above pictures represents a member of the Board of Managers of the American Baptist Foreign Mission Society. Their names are included in the list published on page 208 of this issue of *MISSIONS*. Can you guess who they are?

WHAT WE OFFER

For a correct set of solutions and the best article not exceeding 150 words in length on the subject, "Our Church Apportionment," a first prize will be given consisting of a missionary library of five books. For the second best article, with a correct set of solutions, *Missions* will give a well-known missionary book. For the third and fourth best articles with a correct set of solutions, *Missions* will give a year's subscription of the magazine. All solutions and articles must be mailed not later than April 10, 1919, to be eligible. Address *Missions' Puzzle Page*, 700 Ford Building, Boston, Mass.

ANSWERS TO PUZZLES IN FEBRUARY NUMBER

1. Yorkshipp
2. Jorhat Christian Schools
3. Morehouse Memorial Million
4. Pinon
5. Montana
6. Mabie Memorial (May-B Memorial)

DECEMBER PRIZE WINNERS

1. Mary P. Jayne, Pawnee, Okla.
2. Mrs. Frank H. Tracy, Auburn, N. Y.
3. Leslie E. Dunkin, Franklin, Ind.
4. Mrs. George B. Haven, Needham, Mass.

American Baptist Foreign Mission Society

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Financial Statement of the Societies for the Ten Months Ended January 31, 1919

Source of Income	Budget for 1918-1919	Receipts for 10 Months	Balance Required by March 31, 1919	Comparison of Receipts with Those of Last Year	
				1917-18	1918-19
FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$667,392.00	\$251,893.38	\$415,498.62	\$231,033.02	\$20,860.36
Individuals	300,188.00	29,298.50	270,889.50	27,961.94	1,356.56
Annuity Account	25,000.00	15,907.21	9,092.79	23,088.67	7,181.46
Legacies	100,000.00	*100,000.00	.....	31,490.31	68,509.69
Income from Investment of Funds	77,000.00	42,357.44	34,642.56	**96,991.05	42,357.44
Miscellaneous	2,000.00	4,631.82	(Excess 2,631.82)	49.50	4,582.32
Totals	\$1,171,580.00	\$444,088.35	\$727,491.65	\$410,614.49	\$95,288.93
* Entire budget expectancy realized through transfer from Legacy Equalization Reserve.					
** Annuity income not deducted until March 31, 1918, last year.					
HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$392,929.00	\$155,847.65	\$237,081.35	\$159,109.53	\$155,847.65
Individuals	109,382.00	3,259.62	106,122.38	8,621.16	3,259.62
Legacies and Matured Annuities	125,000.00	101,911.48	23,088.52	86,901.20	101,911.48
Income from Investments	126,650.00	107,064.13	19,585.87	101,279.75	5,784.38
Miscellaneous	7,500.00	8,275.99	*775.99	7,795.16	480.83
Totals	\$761,461.00	\$376,358.87	\$386,654.11	\$363,706.80	\$21,275.49
* Excess					
PUBLICATION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$145,561.00	\$97,719.05	\$47,841.95	\$68,565.25	\$97,719.05
Individuals	28,000.00	2,788.56	25,211.44	15,770.64	2,788.56
Legacies	10,000.00	4,760.05	5,239.95	6,844.39	4,760.05
Income of Funds, Annuity Bonds, Specific Gifts, etc.	96,903.00	76,869.26	20,033.74	86,069.66	76,869.26
Totals	\$280,464.00	\$182,136.92	\$98,327.08	\$177,249.94	\$29,153.80
WOMAN'S FOREIGN MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$358,782.00	\$143,787.81	\$214,994.19	\$136,252.80	\$143,787.81
Individuals	65,000.00	20,285.39	44,714.61	20,996.89	20,285.39
Legacies	12,000.00	7,117.71	4,882.29	9,290.12	7,117.71
Annuity Account	5,000.00	.....	5,000.00	.....	.....
Income of Funds, Specific Gifts, etc.	16,500.00	10,361.81	6,138.19	10,299.35	10,361.81
Totals	\$457,282.00	\$181,552.72	\$275,729.28	\$176,839.16	\$7,597.47
WOMAN'S HOME MISSION SOCIETY					
Churches, Young People's Societies and Sunday Schools...	\$244,800.00	\$102,629.64	\$142,170.36	\$94,691.97	\$102,629.64
Individuals	35,000.00	6,464.80	28,535.20	5,921.09	6,464.80
Legacies and Matured Annuities	35,000.00	13,892.69	21,107.31	16,636.91	13,892.69
Income from Investments, Specific Gifts, etc.	35,662.00	18,401.48	17,260.52	17,859.42	18,401.48
Totals	\$350,462.00	\$141,388.61	\$209,073.39	\$135,109.39	\$141,388.61
					\$2,744.22